NATIONAL ANTI-SLAVERY STANDARD.

Without Concealment---- Without Compromise.

VOLUME V.---NO. 23. NEW-YORK, THURSDAY, ~~SEPTEMBER~~ November 7, 1844. WHOLE NUMBER 231.

PUBLISHED WEEKLY,
BY THE
AMERICAN ANTI-SLAVERY SOCIETY.
At 142, Nassau Street, New-York.

Sydney Howard Gay,
Maria Weston Chapman, } Editors.
Edmund Quincy,

☞ All communications for the paper, and letters relating to its pecuniary concerns, should be addressed to Sydney Howard Gay.

Donations to the Treasury of the American Anti-Slavery Society may be forwarded to Francis Jackson, Treasurer, at Boston; or to S. H. Gay, Assistant Treasurer, at New-York.

TERMS.—$2 00 a year, in advance; $2 50 if not paid within six months.

☞ $10 00, in advance, will pay for SIX copies, for one year, sent to one address.

☞ TWENTY copies, or more, will be sent to one address, at $1 50 each.

☞ Subscribers can remit money without expense by observing the following rule of the Post-Office Department: "A postmaster may enclose money in a letter to the publisher of a newspaper, to pay the subscription of a third person, and frank the letter, if written by himself."

H. M. HENRY, PRINTER.

"The Peculiar Institution."

From the Friends' Weekly Intelligencer.

SOUTHERN SLAVERY—TESTIMONY OF A SLAVEHOLDER.

During a recent interview with an intelligent slaveholder of South Carolina, I took occasion to question him in relation to the system of Slavery, as it appeared to him: regarding it as a matter of importance to have authentic information of the estimate that slaveholders of that State place upon the system. When asked what was their sober judgment of its nature, influence, and tendencies, probable duration, and mode of termination—his reply was, that the mass of them thought nothing about it, that they took things as they found them, and were careless of consequences. That of the history of British emancipation and the interest now so generally manifested throughout the world, they had no information, except that obtained by occasional distorted statements received through venal newspapers; that in regard to the Abolitionists of the North, they had the most absurd prejudices, so much so that he himself, though a prominent lawyer of one of their largest cities, had quite a curiosity to see one. In further confirmation of this great indifference, he stated that he had thought more on the subject during the few weeks of his present visit to this city, than in all his previous life. The difficulties in the way of the few who might feel desirous to emancipate their slaves were rendered very great by their State laws which are intended to guard the system with the utmost jealousy. No free colored person is allowed to live in or enter into the State, the law allowing any white person to seize and make slaves of such, wherever they can find them. Notwithstanding the position he occupies, as the owner of nearly one hundred of his fellow creatures, our informant seemed to possess a large share of benevolence in his natural disposition, and manifest an interest in the colored race, which, if exhibited by a non-slaveholder, would be sufficient to call down upon him the censure of many a Northern apologist for slavery. The subject of their intellectual capabilities, seemed to be a favorite one with him—he listened with evident interest to the accounts we could give him of the respectability and high intelligence of many of them here; and he told some amusing anecdotes, illustrative of their shrewdness and forecast in slavery. One of these, connected with the iniquitous law that authorizes them to be seized and enslaved whenever found in the State, grew out of a kindred system which followed its enactment. It became a business to go into some adjoining State, entice free colored persons over the line, and then enslave them. Amongst those thus engaged, was a certain gambler and horse racer of Charleston, who at length succeeded in capturing a fine looking man; and elated with his success, brought his victim to my informant to have the necessary papers drawn—his joy was much heightened by the cheerfulness of his capture; who, instead of manifesting anger and regret, appeared as much rejoiced as his captor, and took no pains to conceal his joy, for on hearing the direction about the papers, he exclaimed, "Yes, massa draw 'em strong," "draw 'em strong, massa," "me now have good massa to take care of me, and them low white fellows over in Georgia, no longer kick and cuff me as they please"—the papers were drawn, and the new-made slave entered with alacrity into the service of his master, cheerfully obeying his directions, thus soon succeeded in gaining his confidence; the races were approaching, and the valuable race horses of his master were placed under his care for training; on looking into the stall one morning, just before the races, the master found that his best horse was missing, and his apparently devoted servant gone! A pleasant conclusion to the story is, that between the mortification of being outwitted by an ignorant slave, whose well assumed happiness had thrown him off his guard, and admiration for the shrewd manner of its accomplishment, he never advertised him, and he never heard of him after.

On another occasion, while about taking passage in the stage, in one of the extreme Southern States, my informant was accosted by a colored man, and requested to procure him a ticket; as he furnished the money this was done, and with some other passengers, they all continued the journey together. The colored man had arrived in the stage in company with an aged white man from Louisiana, and from the manner in which he waited upon him, appeared to be his slave.

It was soon discovered that the servant was the most entertaining of the passengers, and they were kept constantly amused and delighted with his fund of anecdote and pleasing conversation. Throughout the whole he appealed to the aged man alluded to for confirmation of what he related, and the latter being of a taciturn disposition, did little more than respond to his appeal. In addition to his attentions to the old man, our servant was busy at every stopping place with a wisk he carried in his carpet bag, dusting the coats of the passengers, and thereby earning occasionally a shilling. No one appeared to doubt the truthfulness of his pretensions to being the servant of the aged man alluded to. My informant, however, in private, had compelled him to acknowledge privately that his real master lived in New Orleans, and that he was exercising his sagacity to reach a free State. The old man with the taciturn habits he had fixed upon as the safest individual of the party to invest with the fictitious character of his master, and the result shows the correctness of his judgment, and the shrewdness of his address. Except our informant, none discovered the deception; and for aught that is known, he succeeded in making good his escape through the heart of the slave-country, where suspicion is ever vigilant, and that by means of the most public conveyance.

We give these anecdotes as nearly in the language of the narrator as our recollection warrants, in illustration of his views of the capacity of the slaves for taking care of themselves. Upon this subject he appears to have no misgivings.

Among other evidence of the demoralizing influences of Slavery, our friend acknowledges that it was not an uncommon thing for slaveholders to sell their own children; he mentioned several instances coming within his own knowledge, in one of which he himself, purchased a mother and two children who were sold by the father of the latter, and this unnatural crime was increased in atrocity by the separation of the children from the mother, at the age of three and five years. It was a gratifying circumstance for us to meet with so much frankness in one from that benighted region, and we could not but indulge the hope that the impression he received from those with whom he associated while here, will be like seed sown upon good ground, productive of a rich harvest hereafter.

Pro-Slavery.

From the Liberty Press.

THE LIBERATOR.

The controlling spirit of the American Anti-Slavery Society, calls the Liberty Party the "Anti-Liberty Party!" The Liberator is certainly entitled to the credit of *progressive* "Anti-Slavery." But after all the skill of the Liberator at inventing slanderous epithets for the Liberty Party, it has never fixed upon a tangible, feasible method of *abolishing* Slavery! Its best way of abolishing the Liberty Party, is to fix upon some better plan for the abolition of *Slavery*. The friends of freedom rally with the Liberty Party because our measures have common sense for their support, and commend themselves to honest minds. It is an old saying, "when the sky falls we shall catch a lark!" So when the Non-Resistants pull down the Government, no doubt the slaves will go free. But it cannot be expected that the intelligent friends of the slave should wait for the operations of that plan of abolition—the only plan which abolitionists of the Garrison school have ventured upon.

The attempt of the Liberator and Standard to destroy the Liberty Party by recklessly assailing the good name of Birney, Leavitt, Tappan, &c. we should think as discouraging as it is wicked. Meanwhile Liberty papers and Liberty men are multiplying in every direction, and old and tried friends of the cause who had trained in the ranks of Old Organization, are leaving them for the practicable method adopted by the Liberty Party. The *bitter and revengeful spirit* of the Standard and Liberator cannot be otherwise than offensive to a philanthropic mind, even supposing their cause to be good. No good cause can succeed when advocated in such a spirit, and a bad one surely will not make for itself friends with good men by such modes of advancing it. The recent rallying cry of this enemy of the Liberty Party—"*No union with slaveholders!*"—displayed in capitals from week to week, is a humbug that will humbug nobody so much as themselves! Every one must see that proclaiming "No union with *slaveholders*" while the society remains in fellowship with *pro-slavery Whigs* and *Democrats*, and politicians who are stumping it for a slaveholder, is a most hypocritical sham! It can deceive nobody so much as those who have adopted it as a ruse by which to "head" the Liberty Party. It won't work. A society that takes to its bosom Clay Whigs and politicians who are eager in their efforts to elect a slaveholder, has need to dissolve its connection with somebody else than slave-*holders*, before it can dupe the Liberty Party. It may gain the sympathy of Clay Whigs—it has such sympathy—but it will abolish itself much sooner than it will the Liberty Party. That it has the sympathy of the Whigs, is seen from the commendations which its organs receive from Whigs and Whig papers. We copy an extract from the New Haven (Ct.) Palladium:

> "How he is esteemed by a large body of Abolitionists, may be seen by the following portrait of him in the Anti-Slavery Standard, published in New-York city, and one of the most able journals in the country."

This is an editorial introductory to Edmund Quincy's slanders of James G. Birney, now being industriously circulated by Whigs and "Old Organization" agents in slips, headed, "Standard Extra."—The Palladium copies this libel with applause. The "Standard," it says, "is one of the most able papers in the country." "One of the most able" helps of Clayism, no doubt! The Cincinnati Herald is very much of the same mind with respect to the Liberator. It says:

> "In conclusion, we charge the Liberator with manifesting far more hostility against the Liberty Party than either of the old pro-slavery parties; and that it is far more assiduous in bringing specific accusations against it, than either of the others; and, if one may judge from the spirit it constantly exhibits, it is seeking to induce Abolitionists under its influence, to vote with the Whig party. We do not say this *is* its object, for we do not claim to see into the heart, as its editor does—but we do say, that such will be generally the effect of its course. And such would seem to be the opinion of the Whig journals, which have frequently, of late, been complimenting the Liberator for its impartial dealing."

From the Herkimer Freeman.

"PRO-SLAVERY."

Under this very interesting head, the "National *Anti-Slavery* Standard" (ironically so called) copies our notice of Quincy's malignant "Attack on Mr. Birney," and credits it to the Herkimer *Journal!* A couple of queer mistakes, truly—for how the keenest eyes could manage to detect any "pro-slavery" in that article of ours, we cannot imagine. If they could, it might be credited to the Journal with great propriety, since that paper goes for the prince of the power of the air—the prince of slaveholders, we mean—for President. And *we* bolted from the Journal, and from the party, because we *couldn't* go for him. If that makes us "pro-slavery," we suppose we shall have to stand it.

— But whereabouts does the Standard itself stand, in this great contest with the Slave Power? One of its editors has taxed his ability to show that Mr. Birney was "the most objectionable of the three candidates for the Presidency." Who was in all probability the best pleased of all men with this attack on Birney? The slaveholders of the South, of course. Well, then, is not the Standard justly liable to the charge it brings against us, viz: of being "pro-slavery?" We recommend that it substitute the word *Pro-Slavery* in large letters, for its present ludicrous pretence of *Anti-Slavery*, in its title and its editorial head.

From the Christian Freeman.

THE ANTI-SLAVERY STANDARD.

Under the editorship of Mrs. Child, this paper was an admirable one, and though it contained many things that we could not endorse, we always read it with pleasure. Upon her retirement, it passed into the hands of her husband, and not only became colored with the Whiggery of its editor, but in almost every respect degenerated from its former excellence. At length, Child's partisanship became too gross for any honest Abolitionist to endure, and he was compelled to resign the station he had abused, and the paper passed into the hands of a trio of editors, consisting of S. H. Gay, Maria W. Chapman, and Edmund Quincy—all of whom, if we mistake not, belong to the anti-Sabbath, anti-Church, anti-Minister, anti-Government school of Abolitionists. We can't say that the paper has improved much by the change. It is one of the most insidious, unscrupulous, and dishonest enemies of the Liberty Party that can be found in the country. It hesitates not to malign and libel our best and purest men, and utters, with the most unblushing effrontery, the most monstrous falsehoods against our cause. In its last number, it seizes with eagerness the lie of the Whig papers, that there is a coalition between Mr. Birney and the "Locos," and presents it as evidence that the Liberty party is about to unite with a portion of the Democratic party, and adds—"The honest men in the Liberty party will soon find their leaders at the old game of *transferring*, and themselves up for the bids of the South." And the man who thus deliberately and with malice prepense maligns the Liberty party, still *professes* to be an *Abolitionist*. Out upon his hypocrisy! While coalescing with pro-slavery Whigs and all haters of abolitionism, to destroy, with the weapons of falsehood and detraction, the only Anti-Slavery movement that promises to effect anything for the slave's redemption, he deserves not the name of Abolitionist, whatever may be his pretensions.

JAMES G. BIRNEY.

Read the testimony of Judge Marshall, of Kentucky, a slaveholder and a Whig, to the character of the Liberty candidate for the Presidency. "A man of more pure morality, more honest principles, and a warmer heart, does not exist," is the language applied by this slaveholder to James G. Birney. It ought to call the blush of shame upon the cheek of such creatures as Quincy and Child, and other Whig maligners of this great and good man. But having thrown away conscience, they can hardly be expected to know shame.—*Id.*

A MONSTROUS ROORBACK.

There is a pro-slavery Whig print published in New-York city, under the name of Anti-Slavery Standard. Not only does this mendacious concern (whose very title is a lie) endorse the infamous attacks of the Whigs upon Mr. Birney, but a writer for its columns has the impudence to assert that Mr. Morris, our candidate for the Vice Presidency, believes that the colored people should be debarred from the exercise of the Elective Franchise! The name of this member of the Roorback family is Jas. S. Gibbons, who is using the columns of the Standard in electioneering for Henry Clay, the great champion of Slavery and the Slave-Trade!—yet he effects horror at the idea that Liberty men can vote for one who is opposed to the extension of the right of suffrage. We shall be cautious about relying upon the testimony of such men, who have evidently pre-determined to lie down the Liberty party for the purpose of securing the election of a man who has done more to extend and perpetuate Slavery in this nation, than any other man in it. We last week cautioned our friends to be on their guard against the falsehoods of the pro-slavery press. The ridiculous assertion alluded to above, is evidence that our warning was not uncalled for. Again we say—be on your guard. Believe nothing to the disparagement of our candidates, evidently gotten up for effect just on the eve of election.—*Id.*

Friend Leavitt,—Having occasion to call at the old Anti-Slavery office, No. 25 Cornhill, I saw a man come in, with a mysterious air, and on casting a look towards him, saw it was a Whig lecturer, come to get a supply of *Anti-Slavery* documents to assist in electing Henry Clay!—*Emancipator.*

Selections.

From the (London) Anti-Slavery Reporter.

LETTER FROM THOMAS CLARKSON.

To the Christian and well-disposed Citizens of the Northern States of America.

My Friends:—Though I live across the Atlantic far from you, I believe my name is not unknown to you. I have heard with almost indescribable delight of the great progress which the Anti-Slavery cause has made in your part of the world. Permit, then, an old man, almost worn out by sixty years' hard labor in that sacred cause, to express his joy to you on this occasion, and to take advantage of this new and favorable turn of things, to give his opinion as to what ought to be your present aim, or as to what you ought always to keep in view, in your attempts to promote the extinction of slavery.

Slavery is the greatest evil which has ever afflicted your country. It has heaped incalculable sufferings upon the heads of a people who have never given you any cause of offence; and you have done this without any right to do it but your own will and the law of force. It has corrupted the morals of your population to a frightful extent, by familiarizing them with cruelty and injustice, by hardening their hearts, and by giving birth to erroneous opinions, which lead to infidelity; and, moreover, it has injured your national character in the eyes of the civilized nations of the world. These, then, are some of the evils of Slavery. But we can apply no remedy to them till we find out their source. It has been a great misfortune to America, that the people of the South should have [illegible] a political preponderance over the people of the North; and still more strange that they should have succeeded in their attempt. I repeat, still more strange; for it is strange, indeed, that a people like those of the South, a people of no reputation but for their tyranny and vices, and a people despicable in the eyes of all good men, should have obtained lordship over the virtuous people of the North—a people known to have been of religious character from the time of their first settlement in America, and to have kept up the same character (till Slavery made inroad upon their morals) to the present day. And why did the people of the South make this daring attempt? It was that they might rule over the whole land, both north and south; that they might become, in fact, the legislators or makers of the laws, and thus protect and establish Slavery forever, as an institution of the United States. This preponderance, then, there can be no doubt, is the source of the evils mentioned.

I will now ask you, my friends of the North, what you have profited by this preponderance, or ascendency? I will tell you. You have got a slaveholding President, a slaveholding Senate, a slaveholding Congress, and a slaveholding Cabinet. You have got the very sort of men in these high offices the most detrimental to your best interests.

But perhaps the men filling these offices may have been more serviceable to you than you are aware of, as legislators. I will ask you, then, what good they have done. In the common routine of business in Congress they have done, perhaps, as well as any other men could have done; but, whenever Slavery has been brought before them as a matter of business, the most malignant of what we call demons could not have done worse. The laws against their slaves stand on record as the most bloody of the most savage nations upon earth; so shocking as to produce horror and indignation in all who read them; and so shocking that one of your own Judges, Stroud, who first brought them together in print, is now, or was lately, buying up the unsold copies; not that he, a slaveholding Judge, was ashamed of them, but on the known fact, that, whenever the book is seen, it so harrows up the soul of the reader, that it makes converts to the Anti-Slavery cause. Again, the men filling these offices brought forward and passed the famous gagging bills, and gave the power to postmasters to open letters and parcels, thus stopping the free liberty of speech, and of writing a man's own thoughts. And why was this tyrannical law passed? That not a murmur against Slavery might be allowed to transpire, and that Slavery might go on uninterruptedly in all its miseries and horrors as before, without censure or reproach. What an outrage was this upon a free Constitution, so often boasted of as the most free in the world; an outrage worthy only of the Sultan, or the Emperor of Morocco, the lives of whose subjects are entirely at their command. Again, the men filling these offices caused the butchery of the Indians, and the extermination of some of their tribes, on the mere surmise that these tribes might disturb the plantations of their brother slaveholders, and afford a refuge or retreat for their fugitive slaves. Was this a proper motive for shedding torrents of blood? And will not a day of just retribution come? The same description of men made a law, that whoever aided the escape of a fugitive slave from the oppression of a cruel taskmaster, should be punished with death, though it was commanded of old that no fugitive slave should be restored to his master. Was not this setting up a legislation in direct opposition to the law of God? Again, the same description of men had the audacity to propose the Annexation of Texas to the United States, so that both might be one territory, and under one sway. But for what purpose was this union proposed? To have a contiguous slave territory, where the poor fugitive could find no shelter, but must be sent back to an enraged owner, to undergo whatever torture the monster's ingenuity might think fit; and, secondly not only to perpetuate Slavery in the United States, but to extend it to another country, from which it might be spread we know not where. Was there ever a more wicked proposition than this, to transfer the whip, the chain, the iron collar, and the other hideous instruments of torture, to innocent millions yet unborn, and to an indefinite extent of country? Could the mind of a Nero have invented a more wholesale complication of cruelty? And yet your President, in his correspondence with Texas, says that this necessity was forced upon him by the views of the British ministry; when this ministry, to my knowledge, up to the present time, had not taken one step to interfere with the Government of Texas on this subject.

These, my friends, are some, but only some of the evils, which had their origin solely in the political ascendency of the Southern over the Northern States; I say solely, because if there had been no slaves in the South, there would have been no occasion for the bloody laws in question. What occasion for gagging bills, if there had been no Slavery to talk about? And so with respect to the other evils mentioned. Nor can you be better off, so long as this preponderance exists. While it lasts, you will have the same sort of men in office, and, of course, the same sort of wicked measures, and the same sort of evils, and perhaps worse; for, wherever arbitrary power has been once exerted successfully, it may go to precedents it has made for its continuance. What, indeed, can you hope for, from a slaveholding Cabinet, a Cabinet of men who appear to have no fear of God before their eyes, whose motto seems to be expediency, in preference of honor and honesty, and who have been accustomed to look upon the sin of Slavery as a common custom only, and without reproach? Will God smile upon the labors of such men? Or will he not rather take vengeance? "Righteousness exalteth a nation, but sin is a reproach (a detriment) to any people."

And now, my friends of the North, I will tell you what I promised to say to you, in the beginning of the letter, that is, to give you my opinion as to what ought to be your present aim, or what you ought always to keep in view in your attempts to promote the extinction of Slavery. It should be your constant aim to try to break up the political preponderance of the Southern over the Northern States, that the former may no longer be the rulers of the land. Such has been my opinion for a long time, but I have been lately more and more confirmed in it, as well as in its practicability, by circumstances. If the people of the North were to determine on the abolition of Slavery, and were to be in earnest, heart and hand, for this purpose, I have no doubt Slavery must fall. I am confirmed in this conclusion by the testimony of Americans themselves. But what practical steps will serve to forward and accomplish this object? I answer, first, through the medium of conversation, every one with his friends and acquaintance, and even with strangers, where opportunity offers. You must never allow the notions and arguments of slaveholders, as urged either by themselves or others, to pass without a suitable opposition. You must not allow them, for instance, to treat God's declaration at creation as a lie, "that he made man in his own image," and that there was originally but one race of men. You must stand up for the poor slaves, who are not allowed to stand up for themselves. There is one argument which you must always have ready on your lips to utter, and which can never be answered by any sophistry. You must say, "That slaves are men, and not brutes; that they have the same form and shape as men, but brutes have not this form; that they have intellect, but brutes have only instinct; that they can talk, but brutes have no articulation; that they have the power of reasoning, but brutes have no such power; that they understand religious truths, and are susceptible of religious feeling, but brutes have neither such understanding nor such sensations; that they have consequently an immortal soul, but the brutes perish. But if they are men like ourselves, then Christianity commands you to perform towards them the same duties of humanity which it enjoins to all others, who are acknowledged to be men; and then it may be argued that there could be no such thing as Slavery." If you, then, my friends, and all the well-disposed persons at the North, were to stand up for the slaves in this manner, do you think you would not produce an infinity of good to the Anti-Slavery cause? I pray you not to think this my advice trifling, or of no consequence. You would probably, by following it, stop the progress of slave opinions in many, and make converts of others who have adopted them.

But this is not all. You must act as well as talk. The political preponderance of the South over the North must be broken up before you can expect to effect your object. You may endeavor to direct the public mind to this end by occasionally publishing little tracts, of a few pages only, showing that, if we are to judge by what the people of the South have done, (by their unjust laws, and the violation of their charter of independence,) they are not fit to rule the land. The adoption of the principles and notions which slaveholding induces, disqualifies them for a righteous administration of the Government. These little tracts could not fail of having their effect in so plain a case.

But there is another way in conjunction with the two now mentioned, which would contribute greatly to our views. Every man's attention must be turned to the securing of votes at your elections in favor of such candidates for seats in Congress as will pledge themselves to vote for the total abolition of Slavery. By such means it was, (by making Slavery the subject of almost daily conversation, and painting it everywhere in bright colors, and by the slaveholders making interest to get themselves and their friends into Congress,) that the people of the South gained this ascendency, and by such means they have contrived to keep it up. Why, then, should not you do the same? There is a reasonable prospect of success, if the Anti-Slavery cause should go on advancing as rapidly as it has done in the last six months. Why should you despair? Your cause is a holy one, being the cause of mercy, justice, and religion. That of the people of the South is a supremely wicked one, and such as all independent and disinterested men of only common honesty would be ashamed to patronize. Besides, you are sufficiently numerous to secure the ascendency. Look at the tens of thousands in the North who have lately joined the standard of Liberty, and the tens of thousands there of independent rational men, who have hitherto taken no part in the question, and who are yet left for conviction, and you will see no reason to despair. But you must be energetic and persevering, as much as if you considered the cause to be your own. For what are you called upon to do? "To loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free." Isa. lviii. 6, and to arrest the progress of principles which are contrary to the law of God. Pleasing task! Could you have a more noble subject to call forth your exertions than this? No! Choose, then, your way. Consider well whether you will be any longer trodden down by the people of the South, any longer submit to gagging bills, any longer submit to be the jailors for their fugitive slaves, or whether you will be your own masters, aiming at the restoration of morals, and making laws agreeable to your Constitution of Independence, the object of which originally was the liberty and happiness of the people.

(Signed) THOMAS CLARKSON.

Playford Hall, near Ipswich, August 30. 1844.

From the Congregational Journal.

RELIGIOUS INSTRUCTION OF THE SLAVES.

Since noticing in our last the proposing of a Southern Presbytery to bring the entire negro population under religious instruction by the appointment of an adequate number of domestic missionaries, we have met with another important document, not proposing a course of action, but showing positive accomplishment. It is the "tenth Annual Report of the Association for the Religious Instruction of the Negroes in Liberty County, Georgia, together with the address to the Association by the President, Rev. Robert Quartermann."

Two missionaries have been employed the last year, by the Association, one of whom has given but half his time to the work of instructing the slaves; the other, Rev. C. C. Jones, relinquished the post of Professor in a Theological Seminary, to become a missionary to the people of color, performing the arduous and self denying labor at his own charges. The report contains numerous items of intelligence of a gratifying character, but to which we can only allude.

Preaching has been maintained regularly at four places: Sunday Schools have been conducted at seven places, embracing more than 600 scholars: meetings for inquirers have been held after the Sunday Schools, and at four stations 126 slaves have presented themselves in a state of religious anxiety. Plantation meetings have been established, and a catechetical exercise for children before the meeting for adults. A protracted meeting was held at Midway for about a week, conducted judiciously, and attended with happy results.

In the chapter on "the present state of the work in the Southern States," it is said, "Upon a review of the religious instruction of the negroes the last year, it gives us pleasure to state, the work has an onward and increasing progress." The Episcopal Bishops of Virginia have a plan of resuscitating decayed churches, and uniting the whites and negroes in one charge. The Bishops of North Carolina and Georgia, have brought the subject before their respective Conventions, and are zealously engaged in awakening a universal interest. In Georgia, in all the churches where a colored Sabbath School can be gathered and taught, it is done; and the clergy are directing their attention to the negroes as a regular part of their charge. A parish has been organized in Glynn County, with special reference to the instruction of some twelve hundred negroes embraced in it, and the services of a minister secured.

In the Baptist denomination the colored members are more numerous than in any other, excepting the Methodists, while they have more colored preachers than all other denominations put together. The Sunbury Association in Georgia, agreed the last year to assess upon each member a sum sufficient to furnish two missionaries to the negroes within their bounds. The same Association has connected with it six colored churches supplied with colored preachers, and containing, with other colored churches within their bounds, above 6,000 colored members.

The Methodists report a large increase of members from the negroes, and their missionary labors in their behalf are extending. In South Carolina they have twenty-five missionaries to the slaves already, and new fields of labor are constantly opening.

The Presbyterians are falling in with the general movement, uniting in their charges the whites and blacks, and establishing Sabbath Schools for colored children and youth, wherever the number of negroes will permit it; and the plan now proposed with so favorable a reception, promises to achieve a glorious result.

We are not insensible to the degradation, the physical sufferings, and civil wrongs of the colored race; nor would we abate a single effort so remove them, and at the same time it should be remembered the *soul*

——— "is the thing of greatest price,
The whole creation round,"

and the first duty of the Christian is to consult for its eternal interests; and thanks be rendered to heaven, the gospel finds as easy access to the heart of the slave as of a freeman, as is testified by the tens of thousands of colored church members reported in the minutes of all denominations. Slavery melts away when it comes in contact with universal education and evangelical religion; in the nature of things, it is impossible they should co-exist.

From the Elevator.

COMEOUTERISM.

It is all-important that we should examine the principle of every revolutionary movement, that is calculated to affect the institutions of society.

The principles of "comeouterism," when applied to either Church or State, is as capable of uprooting the "spirit of caste," as achieving the overthrow of Slavery. It is a principle that contains within itself all the elementary power that is necessary to achieve a grand, moral, and sublime movement, that will produce a radical change in the religious, moral, and civil institutions of our country. As a principle, it is benevolent, impartial, and just. As a measure, it is wise, rational, and expedient. It is now shaking the foundation principle of institutions of long and legitimate standing, because *they* were unjust, vindictive, and oppressive. As a principle, it is as ancient, as the divine command; "come ye out from the wicked," and its success has been vindicated by every great moral revolution for eighteen centuries. Its universal spirit renders it omnipotent and resistless. Its application to Church and State on account of their vile co-operation with American Slavery, renders it morally certain, that unless they abandon their relentless grasp, on the bodies and souls of their fellow-men, its "magic wand" will sever them in twain, and the oppressed, like the children of Israel will pass through unhurt. Have we any institutions that have been formed and sustained, except, by the spirit of universality, without which they can never be as enduring as the "Rock of Ages?" If we have, we ought at once to proceed and remodel them, for they can no more withstand the fiery ordeal of "comeouterism," than smoking flax, the quenchless blaze.

The present distinctive titles to what are termed Colored Churches is at war with their prosperity. When Abolitionists feel compelled by principles of duty, to leave their own churches on account of their participation in the slave system, if our churches were placed on a free basis, an honorable inducement would be left open for them to illustrate the purity of their principles, by connecting themselves in Church fellowship with the oppressed for whom they are laboring. As a measure, it would establish confidence, create influence, and hasten the downfall of that prejudice that is the result of complexional distinctions. But so long as the churches remain in their present form, they rather expel than invite the friends of just principles into membership. The result will be, that unless the distinctive features be altered, the friends of freedom will come out from them, and join such churches as are in principle, and practice entitled to the name of "free Churches."

It will be impossible to make reflecting minds much longer believe that the Church, that denies equal rights and privileges to a portion of our fellow-beings, on account of the physical texture of the skin, is entitled to the name of Christian. We therefore arrive legitimately at this conclusion.—it is wrong to form such institutions as are distinguished by "caste," it is wrong to sustain them, and not even the "slaveholder's plea of necessity" ought to allow us, if we would be faithful to our principles, to give one cent for either their erection, or to promote their sustenance. We shall continue this subject; and endeavor to show with what ease our institutions may be made to conform in better spirit to those that are based on the principles of equality.

From the Liberator.

BRISTOL COUNTY CONVENTION.

The Bristol County Anti-Slavery Convention assembled at Liberty Hall, in New Bedford, on Saturday, October 19th, at 11 o'clock, A. M.

The Convention was called to order by John F. Emerson.

A committee was appointed to nominate officers for the Convention, consisting of John Bailey, Julius Lyon, and Isaiah C. Ray who subsequently reported the following list, which was adopted:

President—Andrew Robeson.
Vice President—John Bailey.
Secretaries—John F. Emerson, Caroline Weston.

Edmund Quincy, Frederick Douglass John Bailey, Caroline Weston, and —— Thatcher, were appointed a business committee.

Isaiah C. Ray, Julius Lyon, and Edward Phelps, were appointed a Committee on Finance and the roll, and the Convention adjourned.

Afternoon Session.—Edmund Quincy, from the Business Committee, presented the following resolutions:

1. Resolved, That Slavery is the greatest wrong man can do to man; that it is the concentration of all crime, the essence of all injustice, and the sum of all villany; and that no man can consent to give it any voluntary countenance or support, either in his social, political, or ecclesiastical relations, without becoming a partaker in the guilt.

2. Resolved, That the existing Constitution of the United States, as designed by its framers, and as construed by the national tribunals, is a compact between the North and the South, having for one of its chief objects, the perpetuation of Slavery, as long as the slave-masters shall choose to maintain it; by virtue of which, the people of the free States agree to constitute a Slave Police for the capture and return of fugitives from slavery, and to act as a Standing Army for the prevention, and suppression of servile revolution.

3. Resolved, That no Abolitionist, that is to say, no one who believes slaveholding to be a crime, which it is criminal to aid and abet or to commit, can consistently, with his principles, swear to return fugitive slaves, and to put down a revolutionary movement among the slave population, with the intention of keeping his oath; and that no honest man can take the oath to do these things, with the intention of breaking it.

4. Resolved, that no Abolitionist can, consistently, with his principles, consent to accept any office, to the holding of which an oath to support the Constitution, (requiring the performance of these pro-slavery acts,) is a necessary preliminary, neither can he appoint another by his vote to do that for him which he believes it to be criminal for him to do in his own person.

5. Resolved, That the true and honest policy of American Abolitionists, is to refuse to recognize, by any voluntary participation, the rightful existence of the existing slaveholding Constitution of the United States; to protest against it as a gross violation of natural right, and a base dereliction of republican principle; to demand the immediate expurgation of the Constitution from all taint of Slavery, or the instant dissolution of the present slaveholding Union; and to proclaim at all times, and in all places, as the principle of their lives, and the watchword of their warfare,—"NO UNION WITH SLAVEHOLDERS!"

6. Resolved, That in the present political madness which overspreads the land; in the servile zeal which consumes the people for the elevation of one of two man-stealers to the highest office in the nation; in the predominance which is given to this or that line of selfish policy over the sentiments of humanity, and the first principles of freedom; we see a new proof of the eternal truth, that Slavery and Liberty cannot dwell together in the same nation, but that a people, in consenting to tolerate the one, deaden their hearts to the nice perception, and to a true love and reverence of the other.

7. Resolved, That while the three political parties maintain their present attitude towards the Anti-Slavery movement; while we know the Whig and Democratic parties to be, by their nominations and leading influences, committed to the support of Slavery, and the Third Party, by its nominations and leading influences, committed to the destruction of Anti-Slavery; we cannot but deplore the infatuation of any sincere, but mistaken and inconsistent Abolitionist, who consents to act with either of those parties; and we earnestly recommend to all Abolitionists, who feel themselves free to vote under the Constitution, to refuse to give their suffrages to the electors of Henry Clay, James K. Polk, or James G. Birney, but to make up independent tickets of their own, containing the names of men committed to no party, but who would, if elected, heartily represent the Anti-Slavery idea.

The first resolution was taken up, and ably supported by Edmund Quincy, John Turner, Frederick Douglass, and C. L. Remond, and was adopted.

The narrative of Mr. Turner, recently a slave, was listened to with deep interest.

Mr. Quincy presented the following resolution:

Whereas, this meeting considers the incarceration of Work, Burr, and Thompson, in the Missouri penitentiary—the imprisonment of Torrey in the Baltimore jail—and the confinement of Walker in the national prison at Florida, for deeds of mercy—high-handed insults to the great Lawgiver, flagrant violations of the Declaration of Independence, gross outrages upon individual rights, and glaring invasions of civil prerogatives; therefore,

Resolved, That we will exert our every moral effort, and influence for their immediate and unconditional release from the unjust, cruel, and wicked confinement, to which they are most tyrannically subjected.

After some discussion from John Bailey, C. L. Remond, and Thomas Barstow, the resolution was laid upon the table, and the Convention adjourned.

Evening Session.—The meeting proceeded to the further consideration of the resolution, respecting the imprisonment of Messrs. Walker, Torrey, and others. After remarks from Edmund Quincy, Frederick Douglass, and C. L. Remond, the resolution was unanimously adopted. Adjourned.

Sunday Morning.—The Convention came to order at half-past 10.

The 2d, 3d, 4th, and 5th resolutions of the series previously reported, were taken up for discussion. They were supported by Edmund Quincy, and opposed by Origen Bachelor.

Afternoon Session.—The resolutions were further discussed by F. Douglass, O. Bachelor, and C. L. Remond, and unanimously adopted.

Evening Session.—The 6th and 7th resolutions were taken up, and, after a most interesting discussion, in which C. L. Remond, Edmund Quincy, Olive Bearse, Austin Bearse, and Frederick Douglass participated, they were unanimously adopted; and the Convention adjourned *sine die.*

ANDREW ROBESON, *President.*
John F. Emerson, } *Secretaries.*
Caroline Weston, }

Frrm the Temperance Pioneer.

JAMES G. BIRNEY.

As the nomination of this gentleman by the Democrats of Saginaw county, Michigan, for a seat in the Legislature of that State, has of late made no little noise in the political world, we went to the City Hall last Friday evening for the purpose of hearing him "define his position." The hall was well filled at an early hour by a numerous assembly of Whigs, Democrats, and Liberty party men. Soon loud calls for Birney announced the anxiety felt by those present to know how he would meet the charges preferred against him by the Whigs, of indirectly aiding the election of Mr. Polk. His defence—if we may so call it—was to us, at least, quite unsatisfactory; shrouded as it was in a host of mere sounding words and ambiguous expressions. He openly declared that he expected, before he left home, his nomination would be made by the inhabitants of Saginaw county, yet in his letter to the editor of the Tribune, he evidently manifests a desire to be understood as being totally ignorant that any such thing was about to take place. This discrepancy leads us to think there must be something wrong either in the head or the heart. He also stated that he would serve any body of men who should elect him to office, of whatever party they might be. He had spoken, we think, about an hour, when the hissing and stamping became so loud and frequent as to annoy him considerably. The audience took advantage of this, and though the chairman interfered for the preservation of order, succeeded in giving cheers for Clay, Polk, Wright, Fillmore, and others, to the no small terror of the ladies, the chagrin of the Liberty party, and the discomfiture of the speaker himself. Thus the meeting ended. And deeply as we deprecate the ill-advised but successful attempts of the Whigs and Democrats to break up the meeting, yet we cannot but regard the position of Mr. Birney as most novel and extraordinary—considering his relation to the Third Party—as tending to exasperate rather than conciliate his enemies, and to place the men with whom he has so long identified himself in a sad and ludicrous plight.

TO THE LIBERTY PARTY.

Boston, October 15, 1844.

You have learnt that I have been nominated for the House of Representatives of the Michigan Legislature, by the Democrats of the county where I reside. No Liberty Party organization has been formed in that county. The nomination has no relation to party measures, but was prompted by considerations of local interest. My neighbors were told that, if elected, I would serve the county, whether I were nominated by the Democratic Convention or by the Whig Convention, or by seceders from both these parties. So were they, that I would consider myself as representing the *People*, and not a party. No pledge of party service was proposed—none was given. I expect to be voted for by Whigs as well as by Democrats. I have just received a letter from a Whig of Saginaw county, assuring me that such would be the case.

If you believe what I have stated, you will say my course is right; I repeat to you, *I am not under the slightest party pledge.*

I have received letters from some of you since I came here, evincing disquietude at the effect of my position. The Whigs see the influence of their outcry on you, and they are redoubling it. If you yield to it, we will have enough of such outcries. We will be confounded and routed by the mere clamor of our adversaries. If I were to give way to it now, and yield to the suggestions of the alarmed among us, they would have assurances that I could be frightened from my purpose. See what has been the result of this yielding, in the late election in Pittsburgh. Our friends were alarmed at a false and preposterous issue, gotten up by our seducers. They will never be without such *alarums*, till they show that they have set themselves, like adamant, against every such device.

To such of you, then, as feel disquieted, I say—be re-assured. Give me your confidence—command mine. This mutual faith must exist, or we shall accomplish nothing.

I shall stand in the position I have taken—equally prepared to resist the shock of open enemies, or the panic of real friends.

JAMES G. BIRNEY.

SLAVEHOLDING JUSTICE.

The following extract is from the Life of Henry Clay, by Prentiss, the editor of the Louisville Journal, and a warm personal friend of Mr. Clay. It is a remarkable instance of the anti-slavery character of the Whig embodiment:

> The defendant was a negro slave—a proud and faithful servant—and one who had never been accustomed to the degradation of corporeal chastisement. During the temporary absence of his master, however, he was placed under the charge of a young and passionate overseer, who, for some slight or imaginary offence, struck him rudely with a horsewhip. The spirit of the slave was instantly roused, and seizing a weapon that was near him, he laid his overseer dead upon the spot. This offence, if the perpetrator had been a white man, would have been so clearly a case of manslaughter, that the counsel for the prosecution would have contended for nothing more. It had all the distinguishing characteristics of manslaughter, having been committed in a moment of sudden exasperation, and without the shadow of previous malice. The negro, however, stood indicted for murder, and it belonged to Mr. Clay, as counsel for the commonwealth, to sustain, if possible, the indictment. In order to do this, he contended, in a long, subtle, and elaborate argument, that, although a white man, who in a fit of rage, on account of personal chastisement, killed his assailant, would be guilty of manslaughter, and not murder, a slave could plead no such mitigation of a similar offence, inasmuch as it is the duty of slaves to submit to punishment.
>
> Mr. Clay was successful in his argument, notwithstanding the invalidity of his positions. By his strong and plausible reasonings, and the exuberance and felicity of his illustrations, he wrought so completely upon the minds of the jury, that the prisoner was convicted of murder and sentenced to death. Soon afterward he was borne to the place of execution, and the pride of spirit and character which he there displayed, is said to have been worthy of a Roman patriot. Being asked whether he was desirous that his life should be spared, "No!" said he, sternly, "I would not live a day longer, unless in the enjoyment of liberty!"

Communications.

REMARKS ON THE DISSOLUTION QUESTION.

It appears to me that a large part of the Abolitionists belonging to the American Anti-Slavery Society, have placed themselves in a false position before the public, by the stand which they propose taking, in favor of a dissolution of the Union, and the cry which they have raised, of "No union with slaveholders." The union to which reference is had, can be no other than the political connection existing between the different States, by which they are made to compose one nation, having a common Government, which exercises authority, in certain particulars, over all the parts. And in contemplating the dissolution of such a Union, we naturally look to the establishment of two or more independent nations, in the place of the present one. Of course, as human nature is now constituted, and as it is likely to be for many years to come, these nations will be liable to have differences, which may lead to war; and from the relative position, and contiguity of the parties, such wars will probably be both bloody and destructive. They will also have their different systems of imposts and tariffs, so that the trade between the different neighborhoods will be obstructed, and the social intercourse embarrassed by a variety of forms and regulations. These things will be injurious to all, but they will be particularly vexatious to the inhabitants of the borders; as there is no natural boundary of sea, river, or mountain, to obstruct intercourse, and consequently the political restrictions, upon that intercourse, will be more severely felt.

Such are a few, and they are but a small part, of the evils and dangers which will naturally result from a dissolution of the Union, let the line of separation be drawn where it may; and I would seriously urge my friends to look these dangers fairly in the face before they join in the cry of Dissolution. But we are sometimes told, as we were by W. L. Garrison, at the late meeting in Norristown, that, it is not a separation of the States into distinct nations, occupying separate portions of territory, which our friends have in view. What, then, we may well inquire, are they endeavoring to bring about? Is it supposed that the welfare of the people will be promoted by abolishing the present Governments, and substituting none in their stead, so that each individual shall be judge, jury, and executioner, in relation to all injuries which he may think he has sustained; as well as lawmaker, and judge, to determine what property he shall be allowed to hold! Is it supposed that mankind have now arrived to that state of moral perfection, which will authorize us to dispense with all authoritative rules in relation to property, and all restraints of human power upon evil doers? And do our friends seriously expect that the abolition of Slavery must be postponed until they shall be able to mould public opinion, that it will set all human Governments aside? If these things are not supposed, Government of some form must be in contemplation, and if so, we cannot dissolve all political connection with the slaveholder, without placing us, and them, under different authorities independent of each other. Now, if these different powers are to operate upon, and within the same territory, but upon different individuals, who are at the same time commingled together in the various relations of life, and business, we shall have a very awkward state of things, to say the least of it, and one which I trust no one will desire. Indeed, the difficulties and dangers which beset the project of Dissolution, in any form in which it can be conceived, are so great, that I am constrained to believe very many of our friends, who have chimed in with the cry of "No union with slaveholders," have not prepared themselves for the task they have undertaken, by a full and careful examination of the magnitude and position of the obstacles that oppose their progress; and I should be induced to believe, that something else was meant when a dissolution of the Union was spoken of, did I not find it impossible to make such a supposition without utterly disregarding the established meaning of words. But whatever our disunionists may think they mean by the positions they have advanced, it is very certain that the world at large will take them at their word, and understand them according to the established meaning of their expressions, and hence, they are necessarily placed in a false position by their language, even if their ideas should be correct.

There are other considerations worthy of note connected with the separation of the States into two or more distinct confederacies, (which is the only kind of dissolution of the Union that is worth considering,) considerations which have reference to the manner of attaining the end in view. The Union is a compact between different States, and was, of course, made, and is now sustained by the governing power in each. No other than this power can have at any time a right to make or to unmake a compact, for, and on behalf of the State. Now, according to the theory of our Government, as well as the doctrines of common sense, the powers which naturally belong to Government, reside in a majority of the people as a matter of right. Even if that majority do wrong, the minority do not thereby acquire a right to take the reins of authority out of their hands. Hence, so long as Abolitionists continue to be as they now are, a small minority of the people, they can have no right to assume the direction of public affairs, and dissolve the union between the different States; and consequently, that union must continue until the requisite number of people are convinced of the propriety of dissolving it. Now, it is plain that a power competent to annul a compact rightfully, is also competent to change the terms of that compact. Hence, when the Abolitionists shall be in a position to annul the compact between the States, they will be possessed of ample authority to change the terms of that compact, to suit the object they have in view. We are then to consider which is in itself most desirable, a dissolution of the Union, or such an amendment of the Constitution, as will remove from that instrument all its pro-slavery features. Neither event can be brought about while the prevailing feeling of the people is in favor of the continuance of Slavery; and either can be done when a contrary state of things takes place, if it is deemed necessary to accomplish the overthrow of the nefarious system. Nor will the call for a dissolution of the Union relieve those who think that by that union they are necessarily involved in the guilt of Slavery. The Union was formed, and is maintained, without the necessity of their consent. They may be kept in it against their wills, during life, (unless they emigrate,) however loud and earnest they may call for a dissolution, and hence, according to their own doctrine, they must necessarily live in the constant commission of sin.

There is, therefore, no propriety in this movement in favor of dissolution, or this cry of "No union with slaveholders." It is a call for that which is not necessary to accomplish the overthrow of Slavery, and which, on other accounts, is far from being desirable. Considered as a means of accomplishing this object, it is very indirect, and it will probably be more difficult to bring about than the abolition itself. The people will not be prepared to dissolve the Union, for the purpose of abolishing Slavery, until the principles of Anti-Slavery shall have pervaded the entire mass so as to exercise a controlling influence in public affairs, and whenever this takes place, a death blow will have been given to the system of oppression. Hence, dissolution cannot be made available for the purpose of abolition, until the necessity of its application shall have entirely ceased. I am, therefore, altogether opposed to this stand which has been taken in favor of Dissolution, and this cry which has been raised of "No union with slaveholders," and I hereby enter my solemn protest against the unwise proceeding.

WILLIAM JACKSON.

HARMONY GROVE, September 7th, 1844.

KIDNAPPING IN OHIO.

DEAR FRIEND GAY:—I left Cadiz this morning at four o'clock, on my way for Mount Pleasant. Passing through Georgetown at about five o'clock, I found the citizens standing upon the corners of the streets, talking as though something had occurred during the night. Upon inquiry, I learned that about ten o'clock at night, five or six men went to the house of a colored man by the name of John Wilkinson, broke open the door, knocked down the man and his wife, and beat them severely, and seized their boy, aged fourteen years, and carried him off into Slavery. After the father of the boy had recovered himself, he raised the alarm, and with the aid of some of the neighbors, put out in pursuit of the kidnappers, and followed them to the river; but they were too late. The villains crossed the river, and passed into Virginia. I visited the afflicted family this morning. When I entered the house, I found the mother seated with her face buried in her hands, weeping for the loss of her child. The mother was much bruised, and the floor was covered in several places with blood. I had been in the house but a short time, when the father returned from the chase of the kidnappers. When he entered the house, and told the wife that their child was lost forever, the mother wrung her hands and screamed out, Oh, my boy! oh, my boy! I want to see my child!" and raved as though she was a maniac. I was compelled to turn aside and weep for the first time since I came into the State. I would that every Northern apologist for Slavery, could have been present to have beheld that scene. I hope to God that it may never be my lot to behold another such. One of the villains was recognized, but it was by a colored man, and the colored people have not the right of their oath in this State. This villain will go unwhipped of Justice. What have the North to do with Slavery? Ever yours, for the slave.

WM. W. BROWN.

MOUNT PLEASANT, Sept. 27th, 1844.

LETTER FROM DR. HUDSON.

FRIEND GAY:—*A new Clerical Issue!* You know that at the time of the secession of the priests and Levites from the American Anti-Slavery Society, and since that time, they made Garrison the stumbling-stone, the offensive person—a "pestilent fellow," "an infidel," "a troubler of Israel," and "disorganizer," &c. You know that the Rev. Dr. Osgood, of Springfield, was one of the offended seceders. Since my last communication in the Standard, concerning his appearing on the pro-slavery platform, at the time of the Whig mass meeting in Springfield, in the footsteps of his illustrious predecessor, Frelinghuysen, sanctioning and sanctifying the pro-slavery *orgies* of that party—the *Gazette* has uttered a pious howl, respecting my *whereabout*, and sacrilegious attack upon the slaveholding piety, with which an effort is being made to put a man-thief into the Presidency of the nation. The Reverend Doctor is indignant at the expose—and told me publicly, that "he viewed Garrison as a gentleman and a Christian! (very courteous and reasonable,) though often severe, in his communications—but *his associates—his vile associates*—he could not countenance, nor fellowship." How long has it been since he went off with the pro-slavery ministers and sectarians, who cried—"away with Garrison! crucify Garrison, and then we'll unite with you: we cannot unite with you now, for if we do, we shall be regarded as giving countenance and fellowship to Garrison?" O, how full of subtlety is the pro-slavery religion of our land—perverting the right ways of the Lord, and casting truth at the feet of Slavery.

"*The American Church*—THE *Bulwark of American Slavery.*" (J. G. Birney.) Not *a bulwark*, but *the* bulwark of Slavery, J. G. Birney declares the American Church to be! Never did he utter a more solemn truth. At no time since it was uttered has that truth appeared to be so palpably true as the present. These testing, demonstrating times, exhibit fully and so clearly the slaveholding character of the Church and clergy as a body, that none but those who have lost their moral vision, and all moral perception of truth, who having eyes to see, yet see not—can for a moment entertain a doubt respecting their pro-slavery character.

The American Church is already committed afresh to the diabolical system of Slavery. It is true of it, as the General Assembly of the Presbyterian Church resolved at its last session, "that the Assembly do not think it for the *edification* of the Church" to take any action upon" its *man-stealing* character, as that body, in '94, declared slaveholding to be. It is not at all edifying to the Church to hear anything said about Slavery, especially at this time of a political revival. It is true that ninety-nine hundredths of the bulwark of Slavery, (the Church,) male and *female* members, yea, boys and girls of the Sabbath Schools, are doing everything in their power, to elevate two notorious thieves and robbers, (in answer to their prayers, for pious rulers, just men, who fear God, hate covetousness, and work righteousness,) to the Presidency of the nation, who steal men, women and children, and live on their unrequited toil: who are atheists, infidels, and anti-christ, denying God, his word, and Christ in their lives. I have recently visited most of the towns in Hampden County, and delivered upwards of forty Anti-Slavery lectures, and find the great mass of the Congregationalists bitterly opposed to the Anti-Slavery cause, and rabidly determined upon sustaining Henry Clay for the Presidency, and their ministers meanwhile are daubing them with untempered mortar, sering vanity, and divining lies unto them, putting no difference between the holy and profane.

In the Methodist and Baptist churches, the greater portion of the members are as rabidly committed to James K. Polk, or Clay, generally to the former. These Churches and their rulers consider it an awful profanation of the Sabbath day, to "bind up the broken-hearted—to proclaim liberty to the captive, and the opening of the prison doors to them that are bound." Thus did the Scribes and Pharisees of old.

The ministers, elders, deacons, and lay members of the Church, Whigs and Democrats, and editors of slaveholding party papers, all unite in calling me a pestilent fellow, in trying to *destroy my influence*, lest their deeds be reproved, and their profession a mere abstraction, exposed as a mock. None of these things move me. "The Almighty has no attribute which can take side with them in their contest for Slavery." I have truth and justice on my side, and with such weapons, can "chase a thousand" of them. It is almost impossible, as Jefferson said, for one to be temperate, and pursue this subject through the various considerations of policy, of morals, religion, and, in considering the *hypocritical begging* of the Church—while it is invoking the Almighty for mercy and forgiveness, one day in the week—and six days, yea, seven, giving their sanction and support to a system, a Government, the tender mercies of which are cruel, full of robbery, adultery, and foul murder; making heathen of men, and devouring souls. What sort of faith has such a Church, and what are her fruits, that supports a Government, the corner-stone of which is Slavery—the chief act of which, ever has been, and is, the support of Slavery! What sort of divining is that which makes sheep-stealing a crime, a Church offence, to be immediately repented of, or excommunicated—that makes the advocacy of sheep-stealing, an awful *heresy*—and man-stealing, with all its concomitants, concubinage, wholesale licentiousness, cruelties, outlawry, and murder, to be divinely commissioned, and sanctioned by Jesus Christ, the Apostles, and "not a violation of the Christian faith or the Church!" That requires a three days session of Presbytery, to determine whether the advocacy of *man-stealing*, as a Heaven appointed institution, is heresy or no! and then an adjournment without daring to commit itself on so "*delicate a question!*" Can they who are imbued with the spirit of the Lord God, who are *anointed* with that spirit, which caused the Angels to announce "good news of great joy to all mankind;" "peace on earth, and good will to men;" which was *upon* Christ, and caused the hearts of the poor, the people, to leap with joy wherever He went; and which *is upon all* who are Christ's; can they hesitate for a moment to decide that spirit Antichrist, which forges fetters for the limbs of God's children, and which murders their minds by shutting out from them the light of that truth which shall make them free and joyous! Why do ministers, and churches, and ecclesiastical bodies, befool themselves by trying to name slaveholders by the name of Christ? Are they blind, and leaders of the blind? Or are they aware of the general slaveholding and heretical character of the American Church, and her institutions; and afraid to decide the Southern slave-owners' *blasphemy*, in trying to make his man-stealing a "divine appointment," an ordinance of God, to be *heretical*, lest thereby they affix their seal of heresy and Antichrist upon the American Church!!

Do they expect the people are going to remain ignorant much longer of their true character, as practical *heretics*, as "the bulwarks of Slavery," its strong tower and rock of defence? That the people will remain ignorant of the *heretical*, and anti-Christian character of the schools of the prophets—throughout the land, of the *heretical* character of their agents, the Mission, Tract, and Bible Boards? And can the American Church remain much longer a slaveholding and slave-sanctifying Church, without becoming as filthy, as vile, in the eyes of all nations, as the Roman Catholic Church is in her own eyes? What sort of consistency is there in the Rev. Dr. Beecher's sitting in judgment upon one slaveholder as a *heretic*—and then attending a slaveholding Whig mass meeting—trying to pray another slaveholder into the Presidential chair! If the ministers and churches will save themselves, they must repent, confess and forsake their sins truly—by putting off their filthy "*slaveholding, proud, fashionable, cord of caste, licentious,*" religion; and put on the innocent, white robe of righteousness, the righteousness of Christ, who is no slaveholder, no respecter of persons, no expatriationist—but a lover of the great brotherhood of mankind; who came to bind up the broken hearts, which the inhuman acts of some brothers had caused in others! His arms of love were thrown around all! as a *friend*, he appeared for all, without respect of persons—O! what a Christ! And who can name his name, and sanction, and sustain Slavery, without having his cheek crimson with shame, and being dead in trespasses and sins, having lost all moral preception of truth, like the devoted ones of old, over whom Christ wept, and cried aloud, that they might understand the things that belong to their everlasting peace, before it was forever hid from their eyes. I have an utter abhorrence of Slavery and all oppression—and a like abhorrence of that religion which enslaves men, and heathenizes them, by prohibiting them to read the Bible; that sanctifies the chattel system—that casts out the poor into the morasses of Africa, or "Jim Crow pews" of its synagogues—and then extends the right hand of Christian fellowship to the oppressor, his accomplice, and apologist, or to the priest, and Levite passing indifferently by those who have fallen among thieves. I must enter my eternal protest against such a religion being palmed off upon the world as the fruit of the spirit of Christ, and the spirit of love, which worked no ill to mankind, which is a spirit of universal benevolence, and that same benevolence exhibited in the lives of men is the only evidence of their being Christian.

Such a *life* as that which characterized the Lord Jesus Christ, (*which is the only Christian life,*) if it characterized the American Church organization, would cause every iota of the spirit of Slavery (that now exists, and waxes strong, and fat, under its religious overshadowings) to quail and flee from our land, making the people of this nation a free and happy people. The religion of the American Church is an abstract, lip-religion—professing Christ, and practising anti-Christ—professing a belief in God, and in its *life* denying Him. God says, "let my people go free," "cease to do evil," "love your neighbor" &c. The Church says, "*it will not edify her to act at all upon the question of letting the oppressed go free*"—and then votes for Clay and Polk, and holds on with a death-grasp to her unholy compact, with thieves and robbers, thus saying in her deeds, Pharaoh-like, who is God that we should obey Him. The American Church professes a belief in the *Bible* as a Christian rule of conduct, requiring all Christians "to do all things for others that they would that others should do unto them." "The American Church is the bulwark" of a system that dooms one-sixth of their countrymen "to a *condition* second only to that of the wretched creatures in hell," one hour of which is fraught with more misery than ages of that which our fathers arose and threw off." Is not such a Church *practically infidel?* Are they not practical infidels, who in one breath with their lips pray for pious rulers, and in their next breath, vote for men in favor of perpetual Slavery, men truly impious, and yet not half so impious as those who profess Christ, and vote for and sustain such men?

"What! preach and kidnap men?
Give thanks; and rob thy own afflicted poor?
Talk of thy glorious liberty, and then
Bolt hard the captive's door?"

"Pilot and Herod, friends!
Chief priests and rulers as of old, combine!
Just God and holy! is that Church which lends
Strength to the spoiler, Thine?"

Thine for the Anti-Slavery religion of Jesus Christ,

E. D. HUDSON.

LETTER FROM D. L. CHILD.

NORTHAMPTON, October 24, 1844.

To the Editor—Dear Sir:

I ask small space in your columns to notice the effusions of our friend Fulton.

Our friend misrepresents me in the friendliest manner possible, but he does not mean it, and it gives me no offence.

"Much of my letter," he assumes, "is merely a display of interesting historical matter, having no relation whatever to the extraordinary *conclusion.*" He does not say what part he refers to. There was "historical matter" relating to different topics. If he means that relating to the pretended title to Texas, as part of the Louisiana purchase, I shall not contest the point with him, but leave it to the judgment of your readers. If he means that relating to the uniform action of the Whig party and of Henry Clay, during nearly ten years, on the Right of Petition, the freedom of the press, of speech, and debate, on colored "sailors rights," on the robbery of the Indians to obtain more slave territory; on the Florida war, on Texas, on the Monterey outrage, on war with Mexico, &c.; and on printing important documents for the information of the people on these subjects of general importance,—I shall not contest that point either; for I believe the readers of the Standard are competent to decide it. But surely the proposition that the consistent action (for neither the action, nor the consistency is denied,) of a great party during such a period on the very subject of Annexation and kindred subjects, has no bearing on the question of their future action, is not so self-evident, as to relieve the assertor from the burden of adducing *some* proof of it! It has usually been considered that men's antecedent conduct and character, do furnish some ground of calculation and reliance as to their future course, especially if the case be one, on which they have already decided and acted. "History is philosophy, teaching by example." It is moral philosophy made experimental. For the sake of his own instruction and gratification, in the long life, which I hope awaits him, I entreat Friend Fulton not to carry his heresy into practice in respect to himself, as he has in respect to me.

He characterizes me as a mere "partisan," but he specifies no word or act to support the assertion, except my withholding due credit from Mr. Van Buren for his letter on Texas, and giving too much to Clay for his. I am persuaded that Friend Fulton has either forgotten, or did not read attentively either of the letters. If I could be sure that he would reperuse them, and that your readers could conveniently do likewise, I would not say one word on this head.

Mr. Van Buren has received more praise from his enemies, and more blame from his friends, than he deserved for that letter. What was it? 1st, an argument of *two* columns to clear away all constitutional difficulties. 2dly, one of *four* columns to show that national honor and national engagements are to be maintained; and to this part I gave at first, and have always given my assent and applause. 3dly, the residue [illegible] of the said four columns. After all, says he, if a majority of the people, and a majority of Congress should say that a little booty would be agreeable, and that they wish a slice of Mexico, why then he would, if President, think it his duty to get it for them. In other words make me President, and I will make you, if I can, a successful set of thieves! and this is ground for awarding him superior claims to honesty and patriotism." That letter was intended to please both parties, but pleased neither. In walking on a fence, the man

"Fell down and broke his *crown.*"

He pleased nobody, and lost *B. F. Butler* into the bargain. I gave my reasons for condemning Mr. Van Buren's letter in communications from Washington to which Friend Fulton alludes. Has he answered those reasons? He has not attempted it.

Our friend has made a discovery on which he dilates with evident pleasure, and recurs to it with new delight. It is, that I have committed "a great blunder." I should have thought that he might have been more merciful, than to go back to it in his second letter. But what is it? Simply this, that I have censured heavily the Loco Party, and yet admit that I have voted for Locos! Is there no difference, to his anti-slavery vision, between Locos and Loco Abolitionists? It was the latter I voted for, and when they were put up by the Liberty Party. But I should have done so had they been put up by the Locos. Is there no difference between a copper head with his teeth out and his teeth in? I gave as a reason, that the Locos, if Abolitionists, were commonly found voting right on all other subjects. He does not controvert it, and yet accuses me of inconsistency!

He says and repeats that I am in favor of "remote" Annexation. I said that such was my detestation of the horrible conspiracy and crimes of the Texans and their American allies, that "even if Slavery could be laid out of the question, I would oppose Annexation to my last breath." But Clay, (says J. Fulton) is in favor of the "remote," therefore I am. If a man tells me he will not do a thing without my consent, does that mean that he will do it one year or four years hence, whether I will or no? Above does it all mean that I will consent then? Mexico will not consent, Massachusetts Vermont, and Ohio will not consent and without the consent of both, Mr. Clay is irrevocably pledged.

As to partisanship, I have quoted the worst thing Mr. Clay ever said, and condemned it, and Friend Fulton has quoted nothing. Which is the partisan?

Yours as ever for the slave,

D. L. CHILD.

LETTER FROM EDWIN FUSSELL.

LITCHFIELD, HERKIMER Co.
New-York, Oct. 11, 1844.

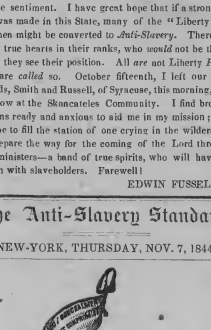
Dear Brother Gay:—You probably wish to know what I am doing for the cause, and what kind of reception I meet with from the people. You are already aware how kindly and cordially I was welcomed by our dear friend Francis and Paulina S. Wright. God's and the slave's blessing will rest upon them.

I made application to Bailey, the editor of the Liberty (!!) Press, for the use of "Liberty (!!) Hall" to lecture in. He asked me if I had seen the Committee. I told him no, I did not know who they were. He replied, "I expect the *Whigs* would furnish you with a room!!!" I have not yet *tried* the Whigs—think I shall—it is worth while to know whether they *are* more ready to furnish accommodations for speaking against Slavery, than is the *Liberty* Party. A "*Liberty*" man thinks the *Whigs* would be likely to open *their* doors to the advocate of the bleeding slave! If friend Bailey is *right* in his estimate of the liberality of the Libertymen and the *Whigs*, then God defend those who place their trust in "Liberty Party." October 2d, I had a fine meeting at South Trenton, and on the 4th, though the evening was wet and dark, had a large and very attentive audience at Trenton Falls. The evening before was prevented from holding a meeting, by the inclemency of the weather. Those whom I met in that section, were generally of the Liberty Party school, but not of the *spirit* of the party; being open, generous, *Anti-Slavery* souls, ready to act *any* way which to them seems right for bursting the fetters of the bondman. *One* man I met, a public "*Liberty*" speaker,—who "had not heard of it before, and was not prepared to act," when asked to give notice of a meeting! But *there* he was without sympathy, from Anti-Slavery friends, however true he may have pulled in the traces of the leaders of *party*. At York Mills, I was to speak on the 5th, but was informed that "*one of the Garrison school*" could *not* have a meeting there. "One of the Garrison school" *shall* have a meeting there yet, if he has to speak from a packing-box in the street. I have had six meetings in Litchfield, two at Cedarville and two at Winfield, and have met with a very kind reception on the part of *most*, and a very cold one on the part of *some*, owing to the *introduction* which Bailey has given me in the "Liberty Press!" Well, so be it, the shaft does not touch my *heart*. I have had quite animated discussions with the friends of the "party," and I think not in vain have the *waters* been stirred. Two of my opponents took the ground, that they would *deliver up the fugitive* because the law required it, until that law could be altered. It would have done you good to feel how the true Anti-Slavery hearts of the audience discarded the sentiment. I have great hope that if a strong effort was made in this State, many of the "Liberty Party" men might be converted to *Anti-Slavery*. There are many true hearts in their ranks, who *would* not be there could they see their position. All *are* not Liberty *Party* who are *called* so. October fifteenth, I left our dear friends, Smith and Russell, of Syracuse, this morning, and am now at the Skaneateles Community. I find brother Collins ready and anxious to aid me in my mission; and I hope to fill the station of one crying in the wilderness, to prepare the way for the coming of the Lord through his ministers—a band of true spirits, who will have *no* union with slaveholders. Farewell!

EDWIN FUSSELL.

The Anti-Slavery Standard.

NEW-YORK, THURSDAY, NOV. 7, 1844.



Take Notice.—There is a paper published in this city, called the New-York Standard, and letters and papers intended for us, often get miscarried to that office. Our friends and correspondents will please be sure and direct to us, as the *Anti-Slavery* Standard.

THE AGE OF MIRACLES NOT PAST.

That this is a "great country" and an "extraordinary age," we are assured by men and newspapers of all parties. But some of the most remarkable of the occurrences which distinguish this wonderful age and country were reserved for the experience of the Third Political Party. The position of the distinguished chief of the Party, at the present moment, is one of the most comical ever seen out of the ring of a circus. We often see a man in a dilemma and obliged to choose by which of the two horns he will be transfixed, but Mr. Birney has had the singular adroitness to impale himself upon both horns of his dilemma at once. It did seem as difficult a matter for a man to be a candidate for office of two parties at once as to be engaged to marry two women at the same time. And it was about as perplexing a problem to devise how he was to extricate himself from the one predicament, as from the other, with honor. We have high authority for saying that no man can serve two masters,—but Mr. Birney thought differently, and had no hesitation in taking the bounty money of the recruiting sergeant of what he professed to believe to be an allied host of Slavery, at the very time that he wielded the truncheon of commander-in-chief of the armies of Liberty. "*Delenda est*" was the motto on the banners of the army which he commanded in chief; the Democratic host must be destroyed before Liberty can prevail;—but he saw no objection to accepting a halberd in its ranks. Truly this was a difficult part that he had undertaken to play. The Presidential candidate of the Third Party engaged in deadly conflict with the candidate for Saginaw of the Democratic Party, would be a fearful sight to see. Here would have been a spectacle for men and angels! A civil war in which father is arrayed against son, and brother against brother is bad enough; but what is that to a man arrayed in mortal combat against himself? Brutus ordering his son to execution, Timoleon procuring the assassination of his brother, Toussaint refusing to pardon his son-in-law, for the general good, are all thought very fine things, but what are these compared with a man, in his Presidential capacity, taking himself by the throat, in his capacity of Assemblyman, and demanding his own political annihilation? It is a thousand pities that the Democracy of Michigan should have deprived the world of such a sight.

But strange as this state of things would have been, it was not so strange as that which Mr. Birney asserted did actually exist, It seems, according to his account that he was nominated by a Democratic Convention, not as a Democrat, O! no, but as an unpledged, independent, individual, on *local* grounds! Happy Michigan! Thrice happy Saginaw! The golden age must have revisited the earth, and lives again on those pastoral plains. There men are nominated for office, without regard to their political opinions, and Democrats vie with Whigs who shall secure the services of the best man for office, careless of his agreement with them on points of public policy. There, too, the same patriotic devotion inspires the breasts of candidates, and makes them ready to accept of office at the hands of anybody who will give it to them. We have no reason to doubt that Mr. Birney would have been willing, for the public good, to have stood, not only for the highest office in the nation, and for the lowest office in the State, but also for all the intermediate ones, could he but have received the nominations. He might have flourished the Caleb Quotem of the land. But this news was almost too good to be believed. One of Hume's arguments against miracles is, that it is much more probable that the narrator told a lie, than that a miracle should have happened. So it required a strong faith in the veracity of Mr. Birney to believe that such a miracle had happened as a Democratic (or any other) Convention's nominating a man, on whom they could not rely, and whom they did not know to be committed to their policy. It seemed passing strange, that for the first time in the history of parties, an exception should have been made in favor of Mr. Birney, and that he should have been selected without respect to his political opinions on the great party questions. But while men were marvelling in their minds whereunto these things would grow, there comes an affidavit of Mr. Driggs, proving that the natural laws of parties had not been reversed,—that there had been no miracle after all,—that Mr. Birney was not nominated until it was ascertained that he would support Democratic principles, (the Annexation of Texas being one at the time,) and that he WOULD NOT AGITATE THE QUESTION OF ABOLITION IN THE HOUSE! And so Michigan is not Utopia after all.

Another most extraordinary occurrence of these latter days, is to be seen in the generous aid and assistance given to Mr. Birney and the Third Party, in their present distress, by the Boston Post, the Boston Times, and other Democratic prints. This evinces a magnanimity rarely seen in these "coster-monger days." Considering that Third Party is committed to the destruction of the Democratic as well as of the Whig party, it shows a singularly forgiving and Christian state of mind in those editors. The lion is indeed beginning to lie down with the lamb. It is no wonder, that in view of these marvels, men should think that the end of all things is at hand, and that the Millennium is near, even at the doors. I trust that Mr. Leavitt will not detect in these circumstances, signs of a coalition between the Third Party and the Democrats, such as he has discovered to exist between "the Garrisonians" and the Whigs.

Mr. Birney having, according to all the rules of party honor, betrayed the Third Party in accepting a Democratic nomination, did the same thing by his new party, in denouncing and disclaiming it in terms, at the East, after he had received its nomination at the West. He has solved the problem of how he was to play his cards in this difficult game, with two parties, by treating them both equally ill. A nomination for the Presidency could not keep him faithful to the Third Party,—nor could a nomination for the Assembly of Michigan, secure his allegiance to the Democratic party. It is nothing surprising, therefore, that the Democratic party should have cast him off and nominated another candidate in his stead. He has, therefore, sacrificed his political character for nothing. He has committed a *blunder*, which all politicians know to be a worse thing than a *crime*. He is like a man who has sold himself to the Devil, (I mean nothing disrespectful to the Democratic party in the allusion) and cannot get his pay, after all. He will have to abandon the pleasing prospect, which his friend held out to him, of "passing the winter in Detroit." And unless the Third Party succeed in enabling him to spend his winters hereafter in Washington, at the ensuing election, I fear that he will have to content himself, hereafter, with the retirement of Saginaw. I am not a prophet, nor the son of a prophet, but I venture to foretell that if the Third Party survive to make another nomination for the Presidency, that it will be some other man than JAMES G. BIRNEY.—Q.

MORE MARVELS YET!

In the preceding article I have mentioned a few of the marvellous events, beyond all human belief, which have waited upon the candidate of the Third Party for the Presidency. But he is not the only leader of that party who has strange tales to tell of things, such as never befel mortal man before. Mr. Leavitt promised, some weeks ago, a fresh account of the magical process by which he finds himself the fortunate possessor of a piece of property belonging to the American Anti-Slavery Society, without purchase, without its consent—in short, of HOW HE GOT THE EMANCIPATOR. This he has not done. But as I do not think it possible that he can do it better than he has already done, I wish to make a remark or two on the pretence of poverty, under which it was done. It will be remembered that the old Executive Committee sold the Emancipator, the organ of the Society, and which had cost it more than twenty thousand dollars, *for nothing*, to a society of young men in New-York, themselves under another name, because they could not raise a sum less than THREE HUNDRED DOLLARS to pay its expenses for three weeks, until the annual meeting of the Society, when they would provide for it themselves, although they had, at that very time, assets at their disposal, amounting to ELEVEN THOUSAND, THREE HUNDRED AND FIFTY DOLLARS, EIGHTY SIX-CENTS! This fact Mr. L. does not attempt to deny, but he says that on this amount of assets, most of it publications, THEY COULD NOT RAISE ONE DOLLAR!! Here's a statement that might well astonish Ferdinand Mendez Pinto himself. On property costing some EIGHTEEN THOUSAND DOLLARS, not ONE DOLLAR, not to say THREE HUNDRED, could be raised!

"*Credat Judæus Apella, non ego!*" Which may be freely rendered into the vernacular, "he may tell that to the marines!" Why, the very trunk-maker and pastry-cook would have advanced them more than three hundred dollars upon them. This was an astonishing circumstance, but nothing to what followed. At the very time when they could not raise enough to pay the expenses of the paper *for three weeks*, with assets amounting to more than eighteen thousand dollars, they found a society of young men willing to undertake it *for a year*, FOR NOTHING! Could not these ingenuous youths have furnished their fathers in the Anti-Slavery Israel with THREE HUNDRED DOLLARS, *for three weeks*, secured by assets amounting to EIGHTEEN THOUSAND DOLLARS, that the integrity of the Society's property might be preserved, when they were willing to assume the whole expense FOR A YEAR, *without any security at all?* Would they not have done it, had the design not been to strip the American Society of its property? Ten thousand dollars could have been raised in a week, in Massachusetts alone, to prevent the sacrifice of the Society's property, had the facts been truly stated, and could the money have been disbursed by persons whom the donors could trust. Of course, they could not trust that Committee with a farthing. And this the Committee knew perfectly well. So much for the pretended poverty.

Another reason, rather intimated than implied, was, that the Emancipator and the other property of the Society was bought with money given by Mr. Arthur Tappan, and that, therefore, he and his Committee had a right to do what they pleased with it. Were the fact, as here implied, the last proposition does not seem to flow necessarily from the first. As was said on another occasion, if the premises had the small-pox, the conclusion would be in no danger of catching it. When the money left Mr. Tappan's pocket, and came into the treasury, it became the property of the Society, on any ordinary principles of business. But in 1836, the impression which had got abroad, to this very effect, was publicly corrected in one of the publications of the Board, by a reference to its receipts, which showed that out of a sum received in about six months, of about *eighteen thousand five hundred dollars*, Mr. Tappan's contributions amounted but to *seventeen hundred and fifty*. This was a truly honorable munificence, but it covered a very small part of the receipts of the Society for that time. That was the period of Mr. Tappan's greatest liberality. Soon afterwards, in consequence of commercial embarrassments, he was obliged to discontinue his contributions, and gave little or nothing for the last three or four years, previous to 1840. The treasury was filled by the donations of thousands and tens of thousands of persons, and in sums of every variety of amount. So much for that argument.

But the great and astounding reason given for the doings of the Committee by Mr. Leavitt, by virtue of which he finds himself in the comfortable possession of the organ of the American Society, remains yet to be told. It cannot be told too often. Though it was originally veiled in the modest obscurity of a *note*, it will stand out in letters of light. It is as follows:

☞ "IN SELLING THE EMANCIPATOR, AND IN TRANSFERRING THE OTHER PROPERTY OF THE SOCIETY, THE COMMITTEE ACTED, NOT AS TRUSTEES, BUT AS OWNERS!" ☜

Mr. Leavitt, if he be wise, will not attempt to amend that statement. "The force of nature can no farther go." It would be like gilding refined gold, and painting the lily, to try to improve upon it. "I advise you to rest your fame upon that, Sir," as Dr. Johnson said to Boswell, when he had made a very indifferent jest. The originality of the conception can only be equalled by the felicity of the expression. Many of the financiers who have adorned this age and country, have used the property of their constituents as their own; none before, I believe, have ever had the magnanimity to claim it as their right. This discovery of this principle, if it be duly applied will work as great a revolution in the business of life as the discovery of the circulation of the blood did in medicine. It is the crowning glory of our time. It may well rank among the wonders of the world. The knowledge of it was cheaply purchased by the loss of our organ and of all our possessions.—Q.

JUDGE JAY AND THE CONSTITUTION.

The last number of the Albany Patriot contains a letter from Judge Jay, to Mr. Frelinghuysen, dated October 1st, 1844. It is a reply to the letter of the latter gentleman, to J. G. Hall, of Hernando, Mississippi, wherein he declares: "I am not an Abolitionist, and never have been. I have been an ardent friend of the Colonization Society, and still am. Slavery in the States is a domestic concern, that Congress has not the right or power to interfere with in its legislation." Mr. Jay's letter is a well-timed and merited rebuke of Mr. Frelinghuysen, for the erroneous impression his words convey, as to the intention which Abolitionists generally entertain of interfering with Slavery by legislation in the States; and for his shuffling course in relation to the Colonization scheme, which he now avows as not tending to Emancipation, but which, in times past, has been commended to the North for that very reason; and lastly, for his wicked and unchristian position as an avowed upholder of Slavery. Mr. Jay quotes the words of Mr. Garrison, in proof that the Abolitionists, no less than their traducers, respect the Constitutional rights of the slaveholders; and refers to an address of the American Society, published in 1835, wherein it was distinctly avowed, that "we hold that Congress has no more right to abolish Slavery in the Southern States, than in the French West India Islands." He might have gone further even than this, and showed by the last address of the American Society, issued in May, of the present year, that the Abolitionists, still believing that the Constitution guaranties certain privileges to the slaveholders, rather than violate our pledged faith in the support of that instrument, refuse to act under it by the use of the elective franchise, and demand, as the only honorable course, a Dissolution of the Union. He quotes, however, from the last edition of his own work, which "is strongly recommended by the Journals devoted to the Liberty Party," the following passage: "If the Abolitionists, unmindful of their solemn and repeated disclaimers of all power in Congress, to legislate for the abolition of Slavery in the *States* should with unexampled perfidy attempt to bring about such legislation—and if Congress, regardless of their oaths, should ever be guilty of the consummate folly and wickedness, of passing a law emancipating the slaves held under State authority, the Union would most unquestionably be rent in twain." Mr. Jay then proceeds to show that he is "fully persuaded that on all (the) Constitutional points which the Abolitionists have had occasion to discuss and enforce, *you* (Mr. F.) *fully agree with them.*" He enumerates these, as first, the power of Congress to abolish Slavery in the District; secondly, to abolish the internal Slave-Trade; thirdly, that it may, and ought to receive petitions for the first mentioned object; and fourthly, should admit no new Slave State into the Union. On all these points he quotes the opinion of Mr. Webster in the affirmative, and assumes that Mr. F. must agree with him, and therefore agrees with the Abolitionists, whose views are identical with Mr. Webster's on all these points. He asks, therefore, if Mr. F. has acted with candor either towards the Abolitionists, or the slaveholders, in intimating that he holds a contrary doctrine from the former.

All this is very well and very true, but with all deference to Mr. Jay, I would remind him that these are not all "the Constitutional points which the Abolitionists have had to discuss," but that the obligation to repress a servile revolution, and to return fugitive slaves, are at the least as important, and questions on which the slaveholders have a right to know the decisions of the Northern people, no less than on the others. Mr. Jay is a Liberty Party man. He may—he probably will be—their next nominee for the Presidency, for there is no reason to doubt that Mr. Birney will be thrown overboard without ceremony. Are we to understand from this letter that he disagrees with Alvan Stewart, the gubernatorial candidate for this State, and Gerritt Smith, and other prominent men of the Liberty party, and believes that slaveholders find a protection for their infernal system in the Federal Constitution? Does he disagree with Thomas Morris, the candidate of his party, for the Vice Presidency, who holds that Congress *has the right* to abolish Slavery in the States, though he fails even to petition them to do so? Is he in unison with those who substantially, on the same ground with Mr. Morris, maintain that Slavery is unconstitutional, and, of course, must believe that Congress has the power to abolish it? Or is he ready, with one portion of his associates, to maintain that there is no Constitutional guarantee for the return of fugitive slaves, and no obligation in case of servile war? Or with another, that there is no obligation binding upon him who takes the oath to the Constitution, knowing its requirements, to keep that oath? Mr. Jay, it seems to me, renders himself liable to the same charge of a want of candor, which he brings with so much justice against Mr. Frelinghuysen. He, moreover, places himself in a very awkward dilemma. If he believes, as we must suppose he does, from the whole tenor of his letter, in the common pro-slavery construction of the Constitution, he is supporting men for office, who, to be consistent with their avowed principles, must, in his opinion, with "unexampled perfidy," and "regardless of their oaths," "be guilty of consummate folly and wickedness," in interfering with Slavery by legislation: or, on the other hand, he must take the opinion established by his party last year at Buffalo, and refuse to keep the oath which he virtually takes every time he goes to the ballot-box, and incur the odium of being derelict to his own avowed principles; or else if he still maintains these principles to be true, he incurs the no less heavy charge of wilfully disregarding the dictates of his better judgment, and in spite of it, supporting the party which is much more deserving the name of the *Perjury*, than of the Liberty Party.

Mr. Jay owes it to his own character that he should define more distinctly his position. Does he believe the Constitution to be the protection of the slaveholders, and to require of us to be their body-guard and blood-hounds? And believing this, will he give his support, with the sanction of his oath, to that instrument, and thus place himself in a position not one degree better, or more honest and honorable than that of Mr. Frelinghuysen, which he declares to be unchristian? Or will he take his stand by the side of men who, "regardless of their oaths," are guilty of the consummate wickedness, not of interferring with Slavery, by legislation but of breaking their implied faith with the slaveholders, and disregarding the compact, and thus rending the Union in twain—when they shall come into power—by means most dishonorable and immoral?—G.

CIVIC PROCESSIONS.

The Whig, Democratic, and Native American parties have each turned out in procession within the past week, in all their strength. Each made a grand display. The Democrats marched by torch light. They quite bore away the palm from their compatriots in the number of their banners, and the variety of their symbolic emblems. There were several Temples of Liberty, and in one of them sat the Goddess of Liberty, at whose shrine this party—as well as all the American people—are such constant and truthful devotees. She was no waxen figure, but a real live Goddess, dressed all in white, and a wreath of flowers on her head; but she looked rather *shivery*, as well she might, for another reason than the cold. I was not quite sure whether her appearance there was intended as a wicked sarcasm, perpetrated by some scoundrel Abolitionist,—whether it was meant as really symbolical of the principles of the people,—or whether, with that contempt of hypocrisy, which marks the Democratic party, they had decked her with flowers, and were leading her in good faith to the sacrifice. The last conjecture probably was the right one, as the most significant and conspicuous emblem, emblazoned upon very many of the banners, and displayed in star-shaped lanthorns, was "THE LONE STAR OF TEXAS." "TEXAS—LET US EXTEND THE AREA OF FREEDOM," was also a favorite motto. And on one banner, I observed the bold words—"POLK, TEXAS, AND SLAVERY." With such as the avowed policy of the party, I could not but ask myself, when a banner bearing the inscription, in allusion to the protective policy, that, "The Whigs only protect their own pockets," whether there was nothing but *pockets* left to protect. Surely this party well deserves its name of the "*Unterrified* Democracy."

THE "STARS AND STRIPES."

At the corner of Maryland Avenue and Seventh street, in the Capital of this magnificent Republic, there stands a massive and capacious building, which belongs to a gentleman by the name of Williams. This Mr. Williams is extensively engaged in trade; so extensively, indeed, that the public stores which Government has provided for the convenience of merchants of his class, are not sufficiently capacious to hold all his merchandise; hence the necessity of a private warehouse. He had, to be sure, a prescriptive right to demand storage of the Government, as it has always cheerfully given it for the goods of the description in which he deals; but with that noble independence which characterizes the merchant princes of this country, he chooses rather to relieve the Government of this burden. Of course Mr. Williams is a patriot. Above his warehouse floats the emblematic "Stars and Stripes" of our glorious country, and beneath this banner is another emblazoned with the names of Polk and Dallas, the chosen leaders of the immaculate Democratic party. I commend him to all who have business in his line, at Washington. Here is his advertisement:

NEGROES WANTED.—I wish to purchase *any number* of negroes for the Southern market, and will give at all times the highest *market prices, in cash,* FOR LIKELY YOUNG NEGROES. Those wishing to sell, will find it for their interest to call at my establishment, corner of Seventh street and Maryland Avenue, where myself, or my agent, can be seen at any time. THOMAS WILLIAMS.

Communications promptly attended to.

C. M. CLAY, AND GERRIT SMITH.

The Liberty party papers have endeavored to make it appear that Mr. Clay was unwilling to meet Mr. Smith, and debate the comparative merits of the Whig and Liberty parties. The party that professes to inculcate only "Bible politics," should be a little more strict in its observance of the ninth commandment. Their allegations are the more inexcusable, as Mr. Smith has published a letter, wherein he states the truth. Mr. Clay *did not* refuse to meet his opponent, but because of his various engagements, declined a separate meeting, and offered to discuss the question at a meeting already appointed, at which he was to be—and was—the only speaker. Mr. Clay is an honest and honorable man, and though I think him in a false position, I believe him to be at heart, deeply and sincerely interested in the Anti-Slavery cause. Say what you will of his Whiggism, but such attempts to excite prejudice against him by defamation and misrepresentation, are dishonorable in the extreme.

EDITORIAL COURTESY.

THE LIBERTY PRESS complained of the Standard, several weeks since, for unfairness in not publishing a letter of Mr. Birney's, in relation to his nomination by the Democrats. The letter referred to was not received in this city till the morning of the day on which our paper goes to press, and of course too late for insertion. It was published, however, the next week. I have waited in vain for the Press to retract the charge. The Standard has contained an impartial account of the evidence in this matter, on both sides. The charge of unfairness against us, comes with a poor grace from papers which teem with abuse of the Standard, and its *Editors personally*, and at the same time refuse to let their readers see for themselves on what all this vituperation is predicated.

THE HERKIMER FREEMAN will find a little hantling of its own, in our pro-slavery nursery of to-day. I am really sorry that the Freeman should have so soon won for itself a place in this budget of blackguard. Having been so recently baptised in "Bible Politics," I had hoped, from the character of fairness which its editor had formerly borne, that he would give a candid examination to the charges made against his associates, and not immediately put on the badge of his tribe. But having done so, it is bad taste in him, to show bad temper at being placed in the same category with those whose lead he so implicitly follows.

MR. BIRNEY.

A document has been recently published in several States, almost simultaneously, purporting to be the affidavit of J. B. Garland, of Saginaw, in which is given the letter of Mr. Birney to this gentleman. The whole thing bears the marks of being a forgery, as clumsy as it is base. Whatever share Mr. Birney may have had in his Michigan nomination, however much may be true that is urged against him, as undoubtedly the main facts are, yet it would be hard to believe that he could do *for himself* what Dogberry commanded the Clerk to do for him.

Mr. Birney has written another letter, in which he declares that "the statement in the affidavit of W. S. Driggs, that I pledged myself to Mr. J. B. Garland, of Saginaw county, to refrain from agitating the question of Abolition in the House, (in case of my election to the Legislature) is wholly false. Mr. Garland never proposed such a thing, nor was it offered on my part." The other charges brought against him, Mr. Birney very carefully keeps out of sight, by a multitude of words. But he has managed his case, nevertheless, most clumsily. This last letter, and his first, published in the Tribune, placed side by side, make him appear, even as a third-rate politician, in a very contemptible light. His party should have done with him weeks ago, as the Whigs did with Harrison—put him to *dry nurse.*

"RELIGIOUS INSTRUCTION OF THE SLAVES."

An article with the above caption will be found on the first page. Religious instruction for slaves from those who hold them as such, is the merest mockery. The fact, however, is an important one, that the need of it is beginning to be felt, and is a sufficient answer for those cavillers, who declare that the slaves are subjected to worse treatment, because of the Anti-Slavery movement in their behalf. The slaveholders know that the eyes of the world are upon them, and if they are not aroused to a sense of their guilt, they are to a knowledge of the fact that their characters for humanity are at stake. Both these causes combined, no doubt, have resulted in this attempt at propagating their slaveholding Christianity among their slaves.

The talk of the Congregational Journal about the value of souls, would be very well if it did not look so marvellously like the veriest cant. What has that Journal ever said or done to do away with the cursed soul-killing system of Slavery? What has its Church ever done? It is at this moment in full fellowship with the slaveholders—it is itself, in common with the other churches, *the* great slaveholder. It would be well if it cared enough about its own soul's health, to clear itself from this great sin. This hypocritical concern for the souls of millions who have no souls or bodies of their own, reminds one of the story of the boy, who asked the Bishop who had given him a crust of bread, and attempted to teach him at the same time, the Lord's prayer, if "he was not ashamed to give such a miserable mouldy crust of bread as that to his poor little half-starved brother!"

LETTER FROM THOMAS CLARKSON.

On the first page will be found a letter to the people of the United States, from this English apostle of the Anti-Slavery word. I wish the "Christian people" would heed it, but much fear that if its venerable author expected they would turn a willing ear to his counsel, he will be much disappointed. It happens at this moment these godly Christians have all run mad in the excitement of a political contest, which is to decide which party is the most subservient to the Slave-Power.

THE ELEVATOR, of Philadelphia, edited by one or more colored gentlemen, has been resuscitated. It is an excellent paper, and I should be glad to receive it regularly.

WHO TAKES?

The Nashville Banner, the Whig organ in Tennessee, offers to bet "A NEGRO MAN, and a Barouche, that Tennessee will cast her vote for Clay!"

THE TEMPERANCE PIONEER has been recently established at Albany, by the colored people. It is ably edited, and will doubtless do good service to the cause of Temperance, to which it is devoted.

JAMES CANNINGS FULLER is in Indiana, and was present at the Annual Meeting of the State Anti-Slavery Society. He pledged himself to make a donation of $200 to that Society, provided they would raise $180.

The letter of friend Thomas, of Marlboro', Ohio, is received. I am not sure that I understand aright his directions about the papers. If the proper number is not received, he will inform me, and the mistake shall be corrected.

DIVELETIAN!—A correspondent wants to know who this gentleman is,—or was—that was mentioned in the leading editorial of last week, as engaged sometimes in cultivating cabbages, and sometimes in wielding the sceptre? I don't know. There was one Diocletian, once, who is said sometimes to have followed both employments.

THANKSGIVING.—This Annual New England festival will be held on the 28th instant, in Massachusetts and Connecticut. On the 14th instant in New Hampshire. And in Maine on the 5th of December.

ELECTION RETURNS.

Pennsylvania has given a small majority to Polk. In Connecticut the Whigs have carried their ticket. Ohio has gone for the Whigs, as far as heard from. Maryland has gone for Clay. Rhode Island has gone for Clay. New-York City has given about 2,000 majority for Polk; and the River counties show small Whig majorities.

GENERAL INTELLIGENCE.

Foreign.

SEVEN DAYS LATER FROM EUROPE—ARRIVAL OF THE STEAMSHIP HIBERNIA.

The Steamship Hibernia, Captain Ryrie, arrived at Boston on Saturday night at twelve o'clock. She brought out 112 passengers.

The demand for cotton throughout the week had been considerable, and the quantity offering was large. Prices, however, had been reduced to within 1-8 d. of the lowest price of last year.

There had been more incendiarism in the agricultural districts in the vicinity of London.

Among the deaths in Europe, we find that of the Duchess of Marlborough, at Blenheim Palace; Mr. Gordon, English Consul at Paris, and Admiral J. P. Beresford.

On the 27th ultimo, a select number of the leading Progressistas of Seville, gave a grand serenade to Mr. Bulwer, "as a token of their gratitude to the English people and Government for the protection and assistance dispensed toward their unfortunate countrymen, whom a ferocious persecution had caused to seek the protection of that hospitable people."

Louis Phillippe terminated his visit on the 14th, and the next day reached Calais, by way of Dover, where he was enthusiastically received by the people. The Queen, who had been anxiously awaiting his arrival at Treport, learning his destination, met him at Calais.

Mr. Everett, the American Minister, who had been absent for some time on the Continent, had returned to England.

Dr. Wolf.—This reverend gentleman, who left England for Bokara, to ascertain the fate of Colonel Stoddart and Captain Conolly, is himself in custody, and his life in imminent danger. One of his letters gives this gloomy account of his position—"I am in the greatest danger. I cannot stir out of the house without a guard of three men. Dil Uassa Khon, the fellow sent with me by the Assoff Adaula, has shamefully robbed, deceived, and outraged me. The Ameer is now at Samarcand, and I am here awaiting the most fatal orders from the King daily to reach me. It is true that poor Stoddart professed openly Christianity, after he had made a forced confession of Mahommedanism. Do for me what you can, as far as the honor of England is not compromised. All the inhabitants wish that either Russia or England would take the country. Do not believe any former reports of my speedy departure, for I am in great danger." Another account, which states that the Ameer had furnished him with money and a horse, is deemed unworthy of credit.

Mr. Salomons, a member of the Jewish persuasion, and a partner in an eminent commercial house in the city, who was recently elected for the office of Alderman for the Ward of Portsekon, has been rejected by the Court of Aldermen of London. The rejection has given rise to a good deal of surprise and to some controversy.

Sir John Herschel, Bart. is the President elect for the next meeting of the British Association for the advancement of Science, which is to be held at Cambridge.

Lord Elleoborough, the late Governor-General of India, has arrived in England. He has been raised a step in the peerage, by the title of "Earl of Ellenborough and Viscount Southam."

Professor Leibig, the distinguished chemist, is at present visiting Mr. Muspratt, at his mansion, near Liverpool.

M. de Lamartine is at present at Naples. It is said that, before returning home, he will revisit Alexandria and Cairo.

Mr. Clemson, the newly appointed American Chargé d'Affaires in Belgium, has arrived in Brussels.

The Steamship Great Britain.—A report is now current in England that this magnificent vessel is just now about to be released from her confinement. Our private accounts from Bristol this morning state, that an amicable arrangement had been made with the Bristol Dock Company for taking down the walls, to enable her to pass through the locks; and it is expected that she will float into the basin about the 30th instant, and into the river sometime in November. Her dates of sailing, when they are fixed, will be given in the columns of this paper. It is not improbable, however, that during the winter months, she may remain in a state of inactivity—either at London or Liverpool—ready to start on her Atlantic career with the early dawnings of Spring.

A Titled Baptist Preacher.—On the evening of the 13th instant, Lord Teynham, late Right Honorable R. Curzon, preached at the new Baptist Chapel, corner of Myrtle Street and Hope Street, of which Rev. James Lister is the minister. His lordship is a distinguished preacher among the Baptists, and is on his way to Ireland. The chapel was densely crowded in every part.

New Free Church in England.—A "New Free Church in England" has just sprung up in Exeter. It is announced that it is an Episcopal establishment, which will, however, allow of no Bishop in its concerns. Two Church of England clergymen, named Shore and Bulteel, are promoters of this scheme.

Railway to the Lakes.—The poet of Wordsworth has protested, in a sonnet in the Morning Post, against the projected Railway, connecting Kendal with Windermere. In a note to the sonnet, he has brought prose to bear against the unpoetical desecration of the "Lake" District. But capital and capitalists are sore levellers, and know nothing of the refinement of feeling unconnected with the *pocket.*

There are forty projected lines of railway, extending over a distance of 2,173 miles, and involving an estimated expenditure of £39,695,000.

The Expatriated Chartists.—Sir James Graham, in reply to a memorial soliciting the pardon of Frost, Jones, and Williams, the Chartist leaders, who were transported some two or three years back, for their connection with the riots in South Wales, has declared that he cannot advise the Queen to comply with the request.

The slave-trade to the Brazils has greatly diminished since 1830. In that year, 30,290 slaves were smuggled; in 1840, 14,910; in 1841, 8,370; and in 1842, 8,891.

American Year Clocks—The year clocks, manufactured by Mr. Crane, of Newark, United States, have excited some attention in England, from the elaborate description of the machinery which appeared in many of the papers.

The Russian Minister of Police, and the especial favorite of the Emperor Nicholas, Count Benkendorf, has paid the debt of nature. This is the personage who figures so conspicuously in that extraordinary book, "Relations of Russia" recently published. He was the Russian Rouche.

The Archipelago is infested with pirates to such a degree that even King Otho's cutter yacht had been plundered, and every soul on board butchered.

We learn from Parma that the theatre of the ancient city has just been discovered at a considerable depth in the earth, and in a remarkable state of preservation. The Government has ordered researches to be made, and has purchased several houses which stand in the way of the operation.

The *Silesian Gazette* states, from Poland, October 1, that about 20 students had recently been arrested at Warsaw, on a charge of being members of a secret society. The younger of them, who were only from 12 to 14 years old, were, it is added, sent into the interior of Russia, but the others were sent to the army of Circassia, as common soldiers.

A letter from Constantinople of the 25th ultimo, mentions that a fire had broken out near the bazaar in that city, which destroyed upwards of 100 houses and 500 shops.

IRELAND.

Repeal Association.—The weekly meeting of this body was held as usual, on Monday the 14th instant. J. P. Somers, Esq. M. P. who occupied the chair, spoke rather warmly, declaring "his firm conviction that neither the pettifogging pertinacity of a jury-packing Attorney General, supported by the more profound and infamous iniquity of the Government, can for one moment retard the accomplishment of repeal;" and in the same breath denouncing the said Attorney General as a "sordid and degraded placeman." A very long letter from Mr. O'Connell, occupying nearly three columns of the Irish papers, was read. It commences in the following terms: "I am extremely anxious to bring the emphatic attention of the Association to that which I deem the most important of all the duties which they have to perform at the present most auspicious period. We have obtained the most valuable victory that ever was achieved by purely moral means. The victory of Waterloo was the mere triumph of physical force, combined with military organization. It was a brutal and a bloody scene, and much of what are called its glories, depended upon chance and accident. Ours, on the contrary, was the triumph of the first principles of civil liberty, and the judicious merits of our glorious cause. That which triumphed was the great constitutional principle which sanctions the right of free discussion to the inhabitants of these realms. It was that principle which battled with, and triumphed over, the well-arranged conspiracy to extinguish popular sentiment, and to limit and restrain the efficacy of peaceable popular exertions."

After some farther observations on the trial, Mr. O'Connell proceeds to inform the Association that, "Upon the subject of repeal *near nine-tenths of the Irish people* are perfectly agreed. They are convinced of its necessity. They have no doubt of its practicability." He holds this assertion to have been already sufficiently proved by the forty-one monster meetings, and, therefore, he deems the repetition of such meetings, at least for the present, unnecessary. "Having thus," says he, "in favor of repeal, the overwhelming majority of the Catholic population, clergy and laity, and having also been joined by many, very many Protestants, by a large body of Presbyterians, and some other enlightened Protestant Dissenters, it only remains for us to conciliate and combine the residue of the Protestants of every class and description. This, I repeat, is our task, our duty—our pleasing duty." He assumes that what "prevents the remainder of the Protestants of all description from joining for the repeal," is "not any disinclination to have Ireland legislated for by an Irish Parliament," but "idle jealousies and unfounded fears" of Catholic ascendency, civil and ecclesiastical. On the part of the Catholics, he solemnly declares that they desire no such ascendency, but only perfect equality, such as can be secured by the repeal of the Union alone.

He proceeds to cite ten or a dozen proofs of this declaration and then explains, at great length, the distinctions between federalists and "simple repealers," leaning rather to the belief that the former ask more for Ireland than the latter. "For my own part," says he, "I will own, that since I have come to contemplate the specific differences, such as they are, between 'simple repeal' and 'federalism,' I do at present feel a preference for the federative plan, as tending more to the utility of Ireland and to the maintenance of the connection with England than the mode of simple repeal. But I must either deliberately propose, or deliberately adopt from some other person, a plan of federative union, before I bind myself to the opinion which I now entertain." He invites the federalists to come forward and propound their plans. "The federalists," says he, "cannot but perceive that there has been, upon my part, a pause in the agitation for the repeal since the period of our liberation from unjust imprisonment; they must perceive that, on the part of the repealers, every passion has been hushed, and all the energy of complaint suppressed, in the expectation of a federal movement. This calm has been made in compliment to the friends of Ireland, who have not, as yet, joined the repeal standard. We anxiously await their patriotic co-operation.

But should they allow the present favorable occasion to escape, they may hereafter regret not having obtained that influence in the repeal cause, which everybody is now ready to give them, but which they may hereafter find it exceedingly difficult, if not impossible, to obtain." He declares these two propositions to be perfectly undeniable: "First—That matters cannot remain as they are in Ireland, but that the repeal movement must accumulate in power and force, in spite of every obstacle. Secondly—That the British minister cannot conduct the affairs of Ireland upon a Protestant or Orange principle."

The letter concludes in the following terms:—"Let us then be active, energetic, conciliatory. Let us, if possible, combine all classes, but let us not forget that we have already more than moral force enough to render a long resistance to a peaceable and legal repeal of the Union impossible. It is a mere question of time. The repeal itself is certain. Hurrah then, for repeal."

On the motion of Hon. Mr. Hutchinson, it was unanimously resolved, that the letter should be inserted on the minutes. The meeting was addressed at considerable length by Messrs. M. O'Connell, H. Grattan, Capt. Broderick, and Dr. Nagle, on various topics, the principal of which, were, the alleged appointment of Lord Ellenborough, as Lord Lieutenant, which was heartily denounced—English injustice to Ireland; and the exposure of the police spy-system, at Shinrone. The week's rent was announced to be £406 17s. 4d.

Attempt to scuttle vessels at Limerick.—Some unknown persons at Limerick have bored holes in the bottoms of ships about to put to sea! Three Welsh vessels were thus scuttled. A public meeting was held, the mayor presiding; and Mr. Steele, in a very solemn manner, exhorted the people of Limerick to purge themselves of this disgrace, which he declared to be a more momentous duty than the support of repeal itself. The proceedings, conducted in a very lugubrious manner, without cheers, terminated in a resolution to offer £5 for the discovery of the offenders. The corporation have offered a reward of £175. Four men have been arrested on suspicion; three have been released on their own recognizances, and one has been remanded.

FRANCE.

The *Moniteur* announces that despatches were received by the Minister of Marine and Colonies from the Governor of the French establishment in the Pacific Ocean. These despatches are dated the 11th of May, but they do not mention the incident relative to a British naval officer which several Paris journals of the 9th instant, copied from the London papers. No farther engagement had taken place since the affair of the 17th of April, when the natives intrenched at Mahahena were vanquished, and dispersed. On the 1st day of May, the King's birthday was celebrated at Papeita with much pomp, and with the most perfect order. The chiefs of all the districts of Tahiti, and of the island of Eimeo, had been invited to be present, and almost all had attended at the ceremony, accompanied by the principal personages of each district, and they manifested a disposition to concord and conciliation which Capt. Brant considers as most satisfactory.

The *Univers* states that a plan of fortifying the city of of Rouen is being at present prepared at the War office. The Government have determined that Rouen and Havre (those two gates of Paris) shall be fortified. A bill for that purpose is to be presented to the Chamber of Deputies in the ensuing session A private letter from Eu states, that since last year, Treport has been rendered exceedingly strong, and that a similar precautionary or defensive system is in contemplation in respect to all the sea ports of France.

From an article in the *Journal des Dèbats*, referring to the despatch of Capt. Brant, from Tahiti, it seems clear that the French Government are determined to remove him from a command and a position for which he appears completely unfitted.

SPAIN.

Queen Christina has become a member of the sisterhood of the Nuns of Juan de Alarcon, and of Calatrava; so that she could now enter any of the convents belonging to those orders, should she deem it fit to take such a step.

The accounts from Madrid state that, notwithstanding the reports in circulation, it was certain that the cabinet would present itself unmodified to the Cortes. The first object intended to be brought before them, will be the reform of the Constitution. The ministry will afterward call on the Legislature for leave to establish such organic laws as it may deem advisable, and if denied that authority, they will retire.

A private letter adds—"All is conjecture, as to the new Cortes, but you may be certain that ministers will *not* have a majority. Martinez de la Rosa, in better circumstances, could do no good. What can be expected from him at a critical period like the present? Navarez is the soul of the ministry, but his influence is fast losing ground. The Exaltados are working hard, and Moderados divided amongst themselves. I apprehend, ere long, a *coup d'ètat*, or a *pronunciamiento*"

The members of the Chamber of Peers are to be appointed for life. The trial by jury is to be suppressed, with an understanding that this institution is to be incorporated with the new law on the liberty of the press.

RUSSIA.

The Russian journals state—"That on the 27th of June, in the district of Osselinsky, and the Government of Georgia, a mountain, being nearly three wersts in extent, from the base of the summit, and covered with trees, slipped, and did not cease to move until it reached the hamlet of Scheleour, covering a space of 24 acres of cultivated land. The hamlet, composed of five houses and three mills, was driven, together with its inhabitants, half a werst further. Fortunately, no lives were lost."

GREECE.

The steamship of the Austrian Lloyd has brought to Trieste accounts from Athens of the date of the 91st of September. These communications mention the result of the elections at Athens, the celebration of the anniversary of the 15th of September, and the opening of the Chambers. The elections terminated on the 13th. Colletti has been returned by 4,492 votes. Mataxas by 3,934, Kaiphronas by 4,446, and Blaches by 3,206; Maroyanis obtained 1,108, Kalergis 792, and Mavrcordato only three votes.—*Austrian Obsever.*

ALGIERS.

Letters received by the Vatour, from the East, give as certain, that the Duke d'Aumale was *en route* for Algiers, and that in all probability he would reach that city on the 8th or the morning of the 9th. The Marshal, although he has received no official despatches, has thought proper to hasten the preparations for the reception of the Prince. Marshal Bugeaud will not quit us for Europe so soon as was expected; his present arrangement is to be in Paris about the beginning of January next. The affairs in the East continue unsatisfactory. Two regiments of light infantry had been landed from the East, and are to be replaced by others.

TAHITI.

The *Constitutionnel* gives the following version of the affair of Mahaena, from a letter of a French naval officer, dated April 23:—"Hostilities commenced on the 21st of March. The natives attacked the fort at Taravan. After a well-sustained fire of musketry for two hours, they withdrew, after having killed two of our men, and wounded several. Some days ago, we had made an expedition, of which the object was to carry the entrenched positions to which the enemy had fled. Uranie and the Phaeton went to Mahahena with 500 infantry, 50 gunners, 25 men of the Meurthe, and 60 of the Charte.

The Tahitians, informed of our coming, assembled to the number of nine hundred men, of whom 600 were armed with muskets. They divided themselves into three redoubts, perfectly well placed and admirably constructed; for behind the parapets there were trenches, in which the natives kept themselves. These trenches were covered with roofs and earth, so that when our men arrived they saw nothing. As soon as they were within gun-shot, the Kanacks passed the ends of their muskets above the roofs, and kept up a dreadful fire.

Notwithstanding this arrangement, the three redoubts were carried at the bayonets point, after a six hours' engagement. Our sailors, exasperated by so stubborn a resistance, massacred the natives without pity with the bayonet. It was a veritable butchery. Twenty of the French, among whom we have to lament the loss of M. Signette, of the artillery, and M. Nansouty, of the Phaeton, remained on the field of battle. We had 60 wounded, among whom was an *élève* of the Uranie, named Coloudre, and another of the Charte called Debry. The latter received three balls in the right arm, and the left thigh. Governor Bruat was present at this combat. He sabred the Kanacks furiously.

The natives met their deaths with admirable courage—there was even one, who, on his falling, addressed some laconic words of praise on his dexterity to the man who knocked him down. There were found in the redoubts, 99 dead bodies of the Kanacks, and upwards of 100 muskets. Their artillery, composed of four howitzers, was spiked, and their flag carried off. Amongst the insurgents there were found three European bodies, one of which had epaulets on. Their loss is estimated at 150 killed and a few wounded, for they were immediately massacred."

Married,

In Dedham, Massachusetts, by Rev. Mr. Lamson, Mr. ROBERT ADAM, of Pawtucket, R. I. to Miss LYDIA ANN STOW, of Dedham.

PASSENGER.

In the packet-ship Victoria, sailed on Saturday for London, Wm. Dearlove, of Geneva, Ohio.

ACKNOWLEDGMENTS.

For the Standard—from Oct. 19th, to Nov. 3d, 1844.

O. W. Scott, Le Roy, N. Y.	$1.33	
A. F. Hazen, Penn Yan, "	.28	
Thos. Tomlinson, Mt. Pleasant, Ohio,	2.00	
Hector Cutter, Buffalo, N. Y.	2.50	
John Tolman, Portland, Me.	2.00	
Guild & Thomas, West Winfield, N. Y.	2.00	
Richard Washburn, West Exeter, "	2.00	
Chloe Hodges, East Winfield, "	2.00	
H. S. Berry, Westerly, R. I.	1.75	
Miriam Hussey, Portland, Me.	4.00	
Perrin Bliss, Worcester, Mass.	2.00	
Eastern Pennsylvania A. S. Society,	100.00	
Anna Q. Thaxter, Hingham, Mass.	21.60	
Wm. Brooke, Oakland, Clinton co. Ohio,	2.00	
Phebe Whipple, " "	2.00	
Henry Badger, Milford, "	1.00	
Moses Tomlinson, Rainsboro,' "	2.00	
Cyrus Godfrey, Newark, Licking co. "	2.00	
Horace Nye, Putnam, "	.50	
P. C. Barnes, Massilon, "	2.00	
Dr. John McCall, Utica, N. Y.	2.00	
Elizabeth D. Smith, Macedon, N. Y.	2.00	
Abraham Murray, Union, N. J.	1.00	
J. M. Barrus, Mexico, N. Y.	2.00	
Mrs. Jane Sedgwick, Cambridge, Mass.	2.00	
Dr. Francis J. Higginson, Brattleboro', Vt.	2.00	
Zenas Rhoads, New Marlboro', Mass.	5.00	
Mrs. M. W. Foote, Indianopolis, In.	1.00	
Wm. Abbot, Wilton, N. H.	2.00	
John Cummings, Hancock, N. H.	1.00	
Mary Livermore, Milford, "	2.00	
Asa Davis, Peterborough, "	2.00	
Wm. Russell, Nashville, "	2.00	
G. W. Kent, Bristol, N. Y,	2.50	
Ashael B. Cook, Winfield, N. Y.	2.00	
Anne M. Whiting, Concord, Mass.	2.00	
		187.46

Donations.

Warren Lincoln, Raynam, Mass.	10.00	
Rev. John Parkman, (pledge) Dover, N. H.	10.00	
Concord Mass. Female A. S. Society, by Helen L. Thorean,	10.00	
James R. Congden, New Bedford, Mass.	3.00	
A young lady, Concord, Mass. by Ann M. Whiting,	5.00	
		38.00
Total amount received - -		$225.46

FRANCIS JACKSON, Treasurer.

NOTICES.

KENNETT ANTI-SLAVERY SOCIETY.

A stated meeting of the Kennett Anti-Slavery Society will be held at Kennett Square, on 7th day, the 9th of the 11th month, at one o'clock, P. M.

J. B. PHILLIPS, Sec'y.

CLARKSON ANTI-SLAVERY SOCIETY.

A stated meeting of this Society will be held at West-Grove meeting house, on 7th day, the 23d of the 11th month, at 11 o clock, A. M.

CHAS. HAMBLETON, Sec'y.

A stated meeting of the Philadelphia Female Anti-Slavery Society, will be held at half-past three o'clock, P. M., on Thursday, November 14th, at Sarah Douglass's school room. PHEBE EARLE, *Secretary.*

WESTERN NEW-YORK—NOTICE.

WM. W. BROWN will lecture on American Slavery at

Rochester,	November	25.
Macedon Locks,	"	26.
Farmington,	"	27.
Palmyra,	"	28.
Williamson,	"	29.
Sodas Bay Phalanx,	"	30.

These meetings will be held in the evening. The friends in each place are requested to make the proper arrangements, and give early notice in the neighborhood.

RHODE ISLAND.

The ninth Annual Meeting of the *Rhode Island State Anti-Slavery Society*, will be holden at the "New Mechanics Hall," in "Washington Building," Providence, commencing on Wednesday, November 20th, at 8 o'clock, A. M. and will continue in session two or three days.

The well known friends of the cause, from Boston, Massachusetts, from Concord, New Hampshire, and other places, are expected to be present.

The Ladies' Anti-Slavery Society have made arrangements to furnish refreshments for those attending.

It is confidently expected that this will be a meeting of great interest, as a number of interesting and important questions will come up for its consideration. Let the Abolitionists of Rhode Island be there "*en masse.*" To our friends in other States, we say "*come.*"

In behalf of the Board,

A. PAINE, *Secretary.*

TO THE ABOLITIONISTS OF EASTERN PENNSYLVANIA.

Dear friends and fellow laborers.—With hopeful hearts, we have commenced our preparations for our next annual fair, resolved that it shall be greatly superior to that of the last year. For the accomplishment of this purpose, we are dependent upon you. Will you not give us ample proof that we have not relied upon you in vain? You cannot need that we should offer you incentives to increased diligence and zeal in our common cause. The image of the suffering slave is vividly before your mental vision; and were you in any danger of forgetting the sad living picture, it would be frequently revived by some new odious manifestation of the slave power, or by the presence of the fugitive, crossing, in the haste of terror, your brighter path.

Nor need we present to you arguments in favor of this method of advancing our cause. You are aware that our fairs have been a source of great pecuniary profit, as the reports of the treasurer of the Philadelphia Female Anti-Slavery Society show. The principal part of the profit derived from them have passed into the treasury of the Pennsylvania Anti-Slavery Society, of which you are members. In asking your assistance, then, we are but asking you to aid our common cause, through the agencies which you have constituted. You have nobly responded to our calls, in other years. Have you not commenced our second decade with renewed ardor and increased self-sacrifice? Will you not evince it by immediately beginning, with us, preparations for the fair of 1844? Labor, each according to your ability or inclination, to let each do something. All marketable commodities, useful or ornamental, will be gratefully received. If our contributors will send, with their manufactures, a statement of the cost of the materials of each, the committee estimating the labor expended on them, will be careful to prevent any article from being sold at a price below its value. A very large part of the articles sold, yield a *fair profit.* If any of our friends in the country, will come and superintend the sale of their articles, they will be most welcome, and their aid truly valuable.

We are sorry to say that our poultry stall was not as well furnished as usual last year. Will not abolitionists who are preparing produce for their own tables or the market, remember, and give us a practical proof that they remember the physically and spiritually starved slave? Give to him, as God hath given to you, freely, abundantly.

We advise all who intend to work in this department (and what abolitionist in Eastern Pennsylvania does not) so begin at once to do something, and enlist the sympathies and efforts of as many others as possible

We are sure, dear friends, that none of us will regret having done too much, but we may regret having done too little for the emancipation of two and a half millions of slaves.

On behalf of the Philadelphia Female Anti-Slavery Society.

Anna M. Hopper,	*Maria M. Davis,*
Mary Grew,	*Emma Parker,*
Sarah McKim,	*Matilda Casey,*
Phebe Earle,	*Taressa Hallowell,*
Huldah Justice,	*Elizabeth J. Neall,*
Susan Dorsey,	*Rebecca Stackhouse,*
Gertrude K. Burleigh,	*Sarah Pugh,*
Harriet Snyder,	*Mary Shaw,*
Margaret Griscom,	*Sarah Dorsey*
Sarah M. Douglass,	*Margaret Jones,*
Harriet D. Purvis,	*Margaretta Forten,*
Hetty Burr,	*Esther Reckless,*
Mary T. Stickney,	*Jannette Jackson,*
Martha T. Carman,	*Elizabeth Carman,*
Mary Earle,	*Lydia Gillingham,*
Sidney Ann Lewis,	*Hannah Lee Stickney,*
Sarah Lewis,	*Susan Grew,*
Susan Shaw,	*Sarah Child.*

PHILADELPHIA, April 23d, 1844.

STATE CONVENTION.

The Executive Committee of the Eastern Pennsylvania Anti-Slavery Society, in accordance with a recommendation of the Society, at its meeting in last August, proposes to hold a convention in this city, during the latter part of the month of December, to be composed of all the friends of immediate emancipation, in this and other States who may be disposed to attend. Desirous that it may be a large gathering of the friends of the slave they issue this early notice, hoping that all whose hearts are in the work, will make such arrangements as will enable them to be present. The objects which they propose in holding this convention, which they desire should be decidedly practical in its character and fruitful in its results, are the revival and strengthening of the zeal and faith of Abolitionists, and the gathering of converts to our cause, by faithful exposition of truth, and the thorough discussion of the various topics of practical anti-slavery.

The present aspect of our cause is one of deep interest. Important questions are to be presented to Abolitionists, and will claim our consideration. They have already excited deep thought and earnest discussion, and decided action. Still farther discussion of them, if conducted in a right spirit, cannot be unprofitable to ourselves or to the cause of freedom.

We have no doubt that a convention, such as we propose, will be highly productive of good results, if the friends of the cause will but come thronging to it, with hearts burning with love for the slave, and willing to learn and do all their duty toward him. For his sake do we urge all to come. Let not difficulties, which with a little effort or a little sacrifice may be surmounted, keep any true-hearted Abolitionist away. Let not any say that their presence will be of no importance. Each may impart and receive benefit. Let us gather and have a full, animated, and profitable meeting.

We also cordially invite the attendance of the public generally, being as ever desirous that all, whether friendly or hostile to our enterprise, should hear, and, if they choose, partake in our discussions.

E. M. DAVIS, *Chairman.*

HAWORTH WETHERALD, *Sec'y.*

NEW-YORK WHOLESALE PRICES CURRENT.

CORRECTED WEEKLY FOR THE STANDARD.

ASHES.	
Pot, first sort 1844.	4.18¾ a .
Pearl	4.28 a 4.31¼
CANDLES.	
Mould, tallow lb.	9 a 12
Sperm	29 a 31
Stearic do.	20 a 25
COAL.	
Liverpool, chaldron,	9.00 a 10.00
Newcastle	7.50 a 8.50
Scotch	7.00 a 7.25
Sidney and Pictou	7.25 a 7.50
Anthracite, 2,000lbs.	4.50 a 5 75
COFFEE.	
Java	9 a 10½
Sumatra	6¾ a 7
Porto Rico	7½ a 7¾
Laguayra	7 a 7½
Cuba	6 a 7
Brazil	6 a 7
St. Domingo	5½ a 6
COTTON.	
New Orleans	4¾ a 8¾
Alabama	5 a 8¾
Florida	5 a 8
Upland	5 a 8
Upland, fair	6¾ a 7
Upland, good and fair	7½ a 8
DOMESTICS.	
Shirtings, brown 3-4	5 a 6½
do. do. 7-8	6 a 7
do. bleached	7 a 9
do. S. I. do.	7 a 11
Sheetings, brown 4-4	7 a 9
do. do. 5-4	10 a 12½
do. bleached 4-4	7 a 12
do. do. 5-4	12 a 15
Calicoes, blue	7 a 12
do. fancy	6 a 14
Plaids	9 a 11
Stripes, fast colors	8 a 10
Satinetts	45 a 75
Checks 4-4	8 a 12
Cotton yarn, 5 a 18	16 a 18
do. 14 a 19	— a 20
do. 20 a 23	22 a 23
DRUGS & DYES.	
Alum, lb.	4 a 4½
Cochineal	1.35 a 1.40
Copperas	a 1¾
Gum Myrrh, E. Indies,	12½ a 16
do. copal washed	35 a 42
do. Arabic Turkey,	27 a 35
Madder, Dutch	12½ a 17½
Oil of Anis	1.75 a 1.80
castor, gall.	82½ a .85
Tartaric acid, lb.	45 a 50
Verdigris	19 a 21
Vitriol, blue	8 a 8½
DYEWOODS.	
Brazilletto, ton	22.50 a 25.50
Camwood	25.00 a 75.00
Fustic, Cuba	25.00 a 28.00
do. Tampico	18.00 a 19.00
Logwood, Cpy.	25.00 a 27.00
FEATHERS.	
Live, foreign lb.	12 a 25
do. American	29 a 35
FISH.	
Dry cod, cwt.	. a 2.62½
Dry scale	1.25 a 1.50
Pickled, bbl.	3.00 a 3.25
do. salmon, tce	00.00 a .00
Smoked do. lb.	.9 a .10
Mackerel, 1, bbl.	11.37½ a 11.50
do. No. 2	9 37½ a .
do. No. 3	6.50 a 6.75
Shad, Ct. hf. bbl.	5.87½ a 6.00
Bucksp't. bbl.	7.50 a 8.00
Mass. do.	10.00 a 10.50
Herring, pickled	3.50 a .
do. scale, per box,	40 a .45
do. No. 1	30 a .32
do. No. 2	16 a .20
FLAX.	
Russia, lb.	8 a 11
American	8 a 8½
FLOUR & MEAL.	
Genesee per bbl.	4.81¼ a 4.87½
Troy	4.81¼ a 4.87½
Michigan	4.75 a 4.81¼
Ohio, round and flat	4.75 a 4.81¼
Pennsylvania	. a .
Brandywine	4.75 a 4.87½
Georgetown	4.75 a .
Baltimore c. mills	. a .
Richmond c. mills	5.37½ a 5.50
do. country	. a .
Alexandria	4.62½ a 0.
Fredericksburg	. a 0.
Petersburg	. a .
Rye flour	3.50 a 3.62½
Indian meal	2.43¾ a 2.75
do. per hhd.	12.25 a 12.50
GRAIN.	
Wheat, Western and N. York, per bushel,	.95 a 1.05
do. Southern new	.95 a 1.00
Rye northern	74 a .75
Corn north'n & Jersey	52 a .54
Southern (weight)	49 a .50
Barley, N.R.	70 a .74
Oats, northern	31 a .32
do. southern	28 a .30
do. New-Jersey	
Beans, tce.	6.12 a 7.62½
HEMP.	
Russia, clean, ton	170.00 a 175.00
outshot	160.00 a 165.00
Manilla	137.50 a 140.00
American, dew rot	80.00 a 90.50
do. water rot	105.00 a 160.00
HIDES.	
B. A. & Rio Grande, lb.	11½ a 12½
California	4 a 11
Orinoco	11 a 11½
Mexican	10 a 11
S. American horse, piece	a
Calcutta, dry	65 a .75
HOPS.	
First sort 1844, lb.	10½ a 11
HORNS.	
Ox, hundred	6.00 a 8.50
Cow	2.00 a 3.00

IRON.	
Pig, Eng. & Sc. ton	30.00 a 31.00
do. American	30.00 a 31.00
Bar do. rolled	80.00 a .
do. Russia P,S,I,	95.00 a 100.00
do. do. N. Sable	75.00 a .
do. Swedes	77.50 a .
do. Eng. com.	62.50 a 65.00
do. do. refined	80.00 a .
Sheet E. & Am. lb.	5¾ a 6
Hoop do. do. cwt.	5.00 a 5.50
LEAD.	
Pig, 100 lbs.	3.95 a 4.00
Bar, lb.	4 a 4½
Sheet	4½ a
LEATHER.	
Oak lb. (sole,)	19 a 24
Hemlock, light	14½ a 15½
do. middle	14 a 15
do. heavy	13 a 14
do. damaged	11½ a 12½
LUMBER.	
Boards, N.R. M. ft.	30.00 a 35.00
do. east pine	10.00 a 11.00
do. Albany, piece	7 a .17
Plank Ga. pine, M. ft.	22.00 a 30.00
Scantling pine	14.00 a 16.00
do. oak	30.00 a 35.00
Timber oak, cu. ft.	.25 a .37
do. Ga. yel. pine	.35 a .40
Shingles, cy. M.	10.00 a 13.00
Staves w. o. pipe M.	45.00 a 48.00
do. do. hhd.	33.00 a 35.00
do. do. bbl.	25.00 a 28.00
do. r. oak hhd.	24.00 a 26.00
Heading, w. o.	35.00 a 40.00
Hoops	25.00 a 30.00
MOLASSES.	
New-Orleans, gall.	28 a 30
Porto Rico	28 a 30
St. Croix	29 a 30
Trinidad, Cuba, Muscova	27½ a
Martinique & Guadal.	26 a 26½
Havana & Matanzas	24 a 26½
Neuvitas	28 a 30
NAILS.	
Cut, 4d a 40d per lb.	4¼ a 4½
(8d 1 cent and 2d 2 cents more.)	
Wrought, 6d a 20d	10 a 12½
Horseshoe, No. 7 a 9	18 a 20
NAVAL STORES.	
Tar, bbl.	1.75 a 1.87½
Pitch	.87½ a 1.00
Rosin	.58 a .75
Turp. Wil'ton soft	2.62½ a 2.68¾
do. N. C. soft	2.25 a 2.37½
Spirits turp'tine gal.	85 a 87½
OILS.	
Olive, gall.	90 a 95
Linseed, American	68 a 70
Whale refined	50 a 55
Sperm, crude	94 a .95
do. winter	a 1.00
Lard oil	60 a 65
PROVISIONS.	
Beef mess bbl.	5.00 a 5.25
do. prime	3.00 a 3.25
Pork, mess bbl.	9.00 a .
do. prime	6.87½ a 7 00
do. cargo	a
Hog's lard	5¾ a 6¼
Butter, prime dairy	9 a 13½
do. Orange county	13 a 15
do. common	7½ a 7½
Cheese, Am. lb.	4½ a 5½
Hams smoked	4 a 7
RICE.	
100 lbs.	2.75 a 3.12½
SALT.	
Turks Island, bushel,	26 a 27
Bonaire	27 a 28
Curacoa	26 a 27
Ivica	
Cadiz	25 a
St. Kitts	a
Lisbon	23 a 24
Liverpool, ground	a
do. do. sack	1.05 a 1.07½
do. do. fine	1.27 a 1.40
SOAP.	
New-York, brown lb.	3½ a 7
Castile	8½ a 8¾
STEEL.	
German lb.	10½ a 13
English, hoop L.	13 a 13½
Trieste, in boxes	6½ a 7
American	5 a
Spring	5¾ a 6
SUGARS.	
St. Croix, lb.	6¾ a 8½
New-Orleans	6 a 7
Cuba, Muscovado	6 a 6¾
Porto Rico	6½ a 7¾
Havana, white	8 a 10
do. brown	6½ a 7¾
Cuba, white	8½ a 9½
do. brown	6½ a 8
Brazil, white	a
do. brown	a
Manilla, brown	6½ a 6¾
Loaf	11 a 11½
Crushed	11 a 11½
TALLOW.	
Foreign, lb.	
American	6½ a 7½
TEAS.	
Imperial, lb.	40 a 1 00
Gunpowder	40 a 1.00
Hyson	50 a 1.00
Young Hyson	39 a 1.00
Hyson skin	20 a 60
Souchong, Powch'g, &c.	18 a 60
Bohea	a
TIN.	
Block, South Am. lb.	a
do. East India	15¾ a 16
In plates ½ box	8.50 a 8.75
WOOL.	
Am. Sax'y. fleece, lb.	45 a 47
do. merino	40 a 42
Pulled, superfine	36 a 37
No. 1	34 a 35
No. 2	25 a 37

TAKE NOTICE.

NOTICE of application for the discharge of an insolvent from his debts, pursuant to the provisions of the third article of the first title of the fifth chapter of the second part of the Revised Statutes.

Charles W. Underhill. Notice first published, October 17th, 1844. Creditors to appear before the Hon. F. A. Talmadge, Recorder of the City of New-York, on the second day of December next, at 10 o'clock, in the forenoon, at his office, No. 77 Nassau street, in the said city. October 17, 1844. 6w

Poetry.

For the National Anti-Slavery Standard.

THE BEAUTY OF HOLINESS.

BY THOMAS WICKERSHAM.

In the delicate sweetness that blooms on the rose,
As its beauteous petals to daylight disclose—
In the glow of the lily with corol of white,
As in unsullied pureness it opens to sight,
There is beauty; but none in these flowers can find
A beauty like that of the holy in mind.

In the lark that at dawning of morning upsprings,
And gayly soars upward on quivering wings,
And pours of wild music a rapturous strain,
That echoes far over the woodland and plain,
There is beauty; but who in creation can find
A beauty surpassing the holy in mind?

In the young smiling maiden's symmetrical grace—
In the warm crimson blushes that glow on her face—
In the light of the glances that flash from her eye,
And her smile, when the feeling of pleasure runs high,
There is beauty; but none in the body can find
A beauty like that in the heavenly mind.

In the western horizon's magnificent glow,
When the sun has descended the hill-tops below,
And left its reflections upon the light clouds,
Till they float in the heavens like gold-tinted shrouds,
There is glory; but not on the earth can we find
A glory like his who is God-like in mind.

CLINTON COUNTY, Ohio.

◆

SUMMER'S GONE.

BY MRS. C. NORTON.

Hark! through the dim woods dying.
With a moan,
Faintly the winds are sighing—
Summer's gone!
There when my bruised heart feeleth,
And the pale moon her face revealeth,
Darkly my footstep stealeth,
To weep alone;
Hour after hour I wander—
By men unseen—
And sadly my young thoughts ponder
On what hath been;
Summer's gone!

There in our own green bowers,
Long ago,
Our path through the tangled flowers
Treading slow,
Oft hand in hand entwining,
Oft, side by side reclining,
We've watched its crimson shining,
The sunset glow;
Dimly the sun now burneth
For me alone—
Spring after Spring returneth;
Thou art gone,
Summer's gone!

Still on my warm cheek playeth
The restless breeze;
Still in its freshness strayeth
Between the trees;
Still the blue streamlet gusheth—
Still the proud river rusheth—
Still the calm silence husheth
The heart's disease:
But who shall bring our meetings
Back again?
What shall recall thy greetings—
Loved in vain?
Summer's gone!

◆

THE EMBROIDERESS AT MIDNIGHT.

She plies her needle till the lamp
Is waxing pale and dim;
She hears the watchman's heavy tramp,
And she must watch like him—
Her hands are dry, her forehead damp,
Her dark eyes faintly swim.

Look on her work!—here blossom flowers,
The lily and the rose,
Bright as the gems of summer hours,
But not to die like those;
HERE, fadeless as in Eden's bowers,
For ever they repose.

Once, maiden, thou wast fresh and fair,
As those sweet flowers of thine;
Now, shut from sunny light and air,
How canst thou choose but pine?
Neglected flows thy raven hair,
Like the uncultur'd vine.

Look on her work!—no common mind
Arranged that glowing group—
Wild wreaths the stately roses bind,
Sweet bells above them droop—
Ye almost see the sportive wind
Parting the graceful troop!

Look on her work!—but look the more
On her unwearied heart,
And put aside the chamber-door
That doth the daughter part,
From that dear mother, who before
Taught her this cunning art.

She sleeps—that mother, sick and pale—
She sleeps—and little deems,
That she, who doth her features veil
All day in flitting gleams
Of anxious hope, this hour doth hail,
But not for happy dreams.

God bless her, in her lone employ,
And fill those earnest eyes
With visions of the coming joy,
Waiting the sacrifice,
When they, who gave her this employ,
Pay her its stinted price!

Think how her trembling hand will clasp
The treasure it will hold,
With that which seems a greedy grasp—
Yet not for love of gold;
That look—that sigh's relieving gasp,
Its deeper springs unfold.

Think how her hasty feet will roam
The market and the street,
To purchase for her humble home
The food and clothing meet,
And with what gladness she will come
Back to the poor retreat!

Poor maiden! if the fair ones who
Thy graceful 'broidery buy,
Only *one-half* thy struggles knew
And filial piety,
Methinks some drop of pity's dew
Would gem the proudest eye!

It is not here, its full reward
Thy gentle heart will prove,
Here ever must thy lot be hard;
But there is one above
Who sees, and will not not disregard,
Thy consecrated love.

Miscellany.

From the National Intelligencer.

LETTER FROM J. C. PICKETT, ESQ.

United States Chargé d'Affaires at Lima, on the subject of some remarkable ruins in the province of Chachapoyas. Read before the April meeting of the Institute.

[CONCLUDED.]

But few, I fancy, have perused Mr. Stephens's very interesting volumes with more pleasure than myself, and, sensible of their merit as I am, I will venture a slight criticism on one passage, conscious that I do so in no cynical spirit. In his work on Yucatan, I understand him as rather persisting in the idea, which he pretty distinctly favors in his first volumes, that there is, somewhere about the southern parts of Mexico, embowered in the wilderness, an indigenous people, never known to the Spaniards, retaining its primitive characteristics, and among whom are those who can read the inscriptions at Palenque. Such is the idea, and it is certainly a very romantic and captivating one, too much so to be lightly surrendered were there any facts, or even probablities to support it; but in my opinion, unfortunately, there are none. The inscriptions, it is to be feared, will never be read. They are a sealed book, I apprehend, to all living men. Upon them the genius and perseverance of a Champollion would be lost; and it is but too certain, I think, that all those who understood them have passed away forever.

The idea of this undiscovered nation, originated, if I mistake not, in a legend related to Mr. Stephens, by a priest whom he met in Central America, a portion of which was clearly preposterous, and which the good father himself did not believe, I suppose, any more than Mr. S. But if the remainder were true, it shows that the existence of that sequestered people must have been known to the Spaniards, probably; and if it had been, there could have been no escape from their ferocity and avarice:

> "Fire and sword were in their hands, and in their hearts
> Were machinations for speeding of destruction."

Ever stimulated by the *sacra auri fames*, they were intimidated by no dangers, arrested by no obstacles. There were no barriers that they did not overcome, no fastnesses that they did not penetrate. Had such a people existed, they would have been discovered; and had they been discovered, they would have been subjugated.

Much of Spanish America is a rough, rugged, mountainous country, but, notwithstanding, it was penetrated and explored in all directions soon after the conquest, either by armies, detachments, and parties, or by adventurous individuals; some to make discoveries, some to make conquests, all hoping to find gold, and not a few expressly in search of the fabulous *El Dorado*, for the belief in the existence of that golden country was universal, and to this day that belief still exists, though somewhat denuded of its extravagance. There are yet people who believe devoutly in mines and mountains of the precious metals, enough to enrich the world if they could but be found. In 1838, not far from the Quito, a tolerably intelligent person showed me a very lofty mountain at the distance of twelve or fifteen miles, which he assured me was nearly all silver, but that it was inaccessible on account of its steepness. Credulity, however, in relation to mines of gold and silver is not peculiar to South America.

This universal belief in the *El Dorado*, which had a thousand local habitations, was one cause why the country was traversed in all directions, for no impediments could arrest the explorers. Whoever has travelled much among the Andes, unless "native here and to the manor born," cannot fail to be surprised that certain regions have been visited, explored, and travelled over for hundreds of years, which one would be inclined to think would have been perfectly impenetrable.

I have travelled five days at a time among the Andes, without seeing a human creature, except those with me, and along a track (not a road) which, for the most part, serpentized over almost perpendicular precipices, or through a forest literally impervious, except by cutting one's way at every step. Provisions, luggage, and everything were carried on men's backs, and my saddle-horse was a stout mulatto, (part Indian,) whom I occasionally mounted when tired of walking. I felt at first a decided repugnance to this sort of equitation, and could not think of using a fellow-being for a beast of burden; but the necessity of the case, and the custom of the country, got the better of my scruples, as they had of those of more conscientious men, no doubt; and as the *sillero*, (chairman,) as he was called, told me it was his occupation to *carry Christians* over the mountains, and solicited the job, I struck a bargain with him, and the price was ten dollars *through*, I riding about half the time. This quadrupedal biped, if so he may be called, turned out to be a very sure-footed and trusty animal, and carried me in perfect safety to the end of the route. The *modus equitandi* is this: Instead of a saddle, a very light cane chair is used, which the chairman slings upon his back, and the traveller's face, when seated in it, is to the north, should he be going to the south, and *vice versa*. It is necessary, that, when mounted, he should keep himself very accurately balanced, for there are many places, in passing which a false step on the part of the *sillero* might cause a tumble down a precipice, which would be fatal both to the rider and to the ridden.

I have indulged in this digression for the purpose of showing what sort of regions are to be met with in the Andes, and that, repulsive and inhospitable as they are, they have been penetrated and explored hundreds of years ago, which makes it very improbable, it appears to me, that there can be any tribe or nation of aborigines not yet discovered—at all events, between Mexico and the Isthmus of Panama. If not found by any of the numerous exploratory expeditions set on foot by the Spaniards, still it seems to me that in the course of three hundred years it must have happened that some straggling white man or Indian would have reached them.

Of the legend related to Mr. Stephens, I have to say that it appears to me to be all pure invention from beginning to end. One of my reasons for believing this is, that, in many countries, the same kind of fables have had currency, and have found believers. Seventy or eighty years ago it was believed in England by many, that there existed in Wales an ancient Danish colony, pursuing the even "tenor of its way," secluded from all the rest of the world, and perserving unadulterated its ancient language, customs, and laws. In Spain, one hundred years ago, the belief was general that there was somewhere in that kingdom a colony of the same description, (except that they were not Danes,) of very high antiquity, and called *Las Batuecas*. Nobody had visited the colony, or could give its *locus in quo*, but nevertheless its existence was not doubted; and so general was the preposterous idea, that the celebrated Feijoo wrote a dissertation for the express purpose of proving that no such community had ever existed or could exist without being known. To these instances I will add that, in the United States, thirty years ago, it was more or less believed that somewhere on the Upper Missouri, there was a race of white men—known or supposed to be Welshmen—which turned out to be the Mandan nation, I believe, now extinct.

I will here observe, though rather out of place, that Peru traditions appear to have been rather better preserved among the Indians than in Central America, Yucatan, and elsewhere; and this is very easily accounted for: their history is not very ancient, and so extraordinary a Government as that of the Incas must have left traces and impressions not easily effaced; but still they would have been, probably, but for peculiar circumstances, and such as have perhaps no parallel in America. As I have already said, the Inca was the owner of all his subjects, and exercised an absolute *jus domini* without limitation or control, over males and females: and, as regards the latter, this right does not seem by any means to have been merely a nominal one, for almost all the Incas had very numerous families of children—one of them, Huagna Capac, left at his death between five and six hundred sons and daughters. It is proper to remark, *en passant*, that it was a maxim of the Government, sanctioned or submitted to by the people, that it was promotive of the public weal that the royal stock should be propagated as widely as possible; which, as it was considered to be of divine origin, was a very natural idea, and condescension on the part of a lady, in this case, was neither injurious to her character, nor offensive to her family: yet adultery was punished by the laws with great severity, with this exception. We may judge from this that the Incas were adepts in kingcraft, and that by virtue of their divine right, they had at their discretion all the wives and daughters in their empire, as they had incontestably. That most subtle and most successful of all impostors, Mahomet, inculcated nearly a similar notion with respect to himself, but he was rather more moderate than some of the Incas.

The Inca's issue, however numerous it might be, was all regarded as royal—legitimate and illegitimate. It followed, therefore, that there must have been a great number of families of royal extraction, and such was the fact. It was, therefore, not a very easy matter for the Spaniards to destroy them, though they destroyed a great many—many more, no doubt, than the Spanish writers admit, for they shift to the Inca Atahualpo the odium of having attempted to extirpate the whole race after his successful war against his brother Huascar. But he has had no indigenous historian and no apologist. Those who robbed him of his crown and of his life, are his biographers, and to palliate their own violent and bloody doings, it was necessary to describe him as a monster, and they have done so. He was, perhaps, a bad and cruel man, as well as a usurper; but those who have handed him down to posterity as such, were far from being pure themselves, and were certainly not impartial.

The princes of the royal blood being so numerous, it was difficult to destroy them all, and all were not destroyed; and there being a rallying point for the Indians in the successors of the Incas, they frequently attempted to throw off the Spanish yoke, always without success, but they made some desperate struggles, the last between sixty and seventy years ago. Thus the tradition of the ancient empire, of its greatness and glory, was not lost, though it has faded into a very obscure and confused recollection of things past, which will, a century hence, be entirely obliterated, probably.

This view of the subject appears to be plausible, at least, if not entirely satisfactory, and I venture to advance the opinion, by way of hypothesis, that it will be found, upon close inquiry, that throughout Spanish America, among all the indigenous nations or tribes who retain no traditions of their former political condition, the royal or reigning families have been destroyed simultaneously with, or soon after the conquest, or shorn of their greatness, and so confounded with the common herd that they ceased to be recognizable. I speak of such as may be supposed to have had traditions.

To this it may be added, that the Spaniards sometimes intermarried with the royal and noble dames of Peru, soon after the conquest, and this contributed to save the descendants of the Incas from utter extirpation.

My speculations upon the matters touched in the foregoing remarks have led me to the following conclusions:

1. That iron and steel had never been known in South America before the arrival of the Spaniards.
2. That all the ruins, structures, ornaments, &c., that have been discovered, have been erected or made without tools of those metals.
3. That the ruins in Chachapoyas are the works of the Chacas, before they were conquered by Tupac Yupanqui, or of the Incas themselves—most probably of the former.
4. That Mr. Stephens's opinion, that the "ruined cities are the works of the same races who inhabited the country at the time of the Spanish conquest, or of some not very distant progenitors," is correct.
5. That it is not probable that there exists an undiscovered people in Mexico or Central America, or elsewhere, capable of reading the inscriptions of Palenque—or an undiscovered people of any kind.
6. That there have been discovered no ruins or monuments on the American continent, whose age may not be within one thousand years. Such as are known not to go beyond six or seven hundred years, as at Cuzco, seem to be as ancient (I believe) as any, except perhaps one ruin in Mexico, and one in Bolivia, (Upper Peru.)

I now conclude, having no apology to offer for this very long and rambling letter, except the interesting character of the subjects which I have so imperfectly discussed in it.

I am, with much respect, your obedient servant,
J. C. PICKETT.

FRANCIS MARKOE, Jr. Esq.
Corresponding Secretary of National Institute.

PROVINCE OF CHACHAPOYAS,
CUELAP, January 31, 1843.

To the Prefect of the Department:

SIR: Having come into this country of Cuelap to make the survey commanded by the Supreme Government of the Republic, I have discovered a work most worthy of the public attention, which is a wall of hewn stone, 560 feet in width, 3,600 feet in length, and 150 feet high. This edifice, being solid in the interior for the whole space contained within 5,376,000 feet of circumference, which it has, to the before mentioned height of 150 feet, is solid and levelled, and upon it there is another wall of 300,000 feet in circumference, in this form, 600 feet in length, and 500 in breadth, with the same elevation (150 feet) of the lower wall, and like it, solid and levelled to the summit.[*] In this elevation, and also in that of the lower wall, are a great many habitations or rooms of the same hewn stone, 18 feet long and 15 wide, and in these rooms, as well as between the dividing walls of the great wall, are found neatly constructed niches *a yard or two-thirds in length*, and a half-yard broad and deep, in which are found bones of the ancient dead, some naked, and some in cotton shrouds or blankets, of very firm texture, though coarse, and all worked with borders of different colors. These niches differ from those in our pantheons (cemeteries) in nothing but their depth, for, instead of being two or three yards deep, which is necessary to keep our bodies in the erect position in which they are placed after death, they (the ancients) employed only two or three feet, because they were doubled up so that the chin and knee met, and the hands were interlaced with the feet, like a human fœtus of four months.

The wall about three doors that have been discovered, deserves attention. At the right of each of the doors it is semi-circular, and at the left angular; and at the base commences an inclined plane, which continues to ascend almost insensibly to the before mentioned height of 150 feet, with the peculiarity that about half way there is a small watch tower, (garita[†]); thence it proceeds, losing its straightforward direction with which it commenced, making a curve to the right of those ascending, having in the upper part a recess curiously constructed of the same hewn stone, from which all entry may be prevented, because those doors at the lower part outside the wall, commencing with only six feet of width, have in the superior anterior part, only two feet. At the summit, there is a pavilion or belvidere, from *which may be seen not only the whole of the plain* below, and all the lagoons, but likewise a considerable part of the province, and as far as the capital, which is eleven leagues distant.

Next present themselves the entrances to the second and highest wall, equal in all respects to the first; and they are of smaller dimensions in length and breadth only, but not in height, as I have already said. There are also other sepulchres, resembling small ovens, six feet high, and from twenty to thirty in circumference; on the base of each of which there is a slab, and on that slab a human skeleton.

Having examined these things yesterday, I retired with the crowd that accompanied me, to take some repose, and to-day we ascended to the summit of a rock outside the wall, which serves it for a foundation, and having passed by a road almost destroyed by the water, exposing ourselves to the hazard of a chasm, which threatened us, and which is nearly 900 feet deep, and supporting ourselves mutually, we reached a cavity formed by the rocks which originates in the mountain, in which there are ten heaps of human bones, perfectly preserved in their shrouds, one of which, an aged man, was wrapped in a hair cloth, which I have preserved with the skeleton. The other, which was probably a woman, in consequence of the separation of the bone of a leg, and of the trunk from the head, was spoiled. The woman was old when she died, her hair being gray, and was, without doubt, the mother of seven children, that composed seven of the heaps, two of which I have in my possession, and two of which were carried away by Don Gregorio Rodriguez, one of the company, together with a shroud of cotton, of various colors, and a bandage worked with different colors, three of the skeletons of the children, and one of the adult persons being left behind, in consequence of the ligaments of the bones having given way. All had invariably the same posture, and the hair of their little heads was fine, short, and auburn, (*rubio*,) and unlike that of the aborigines of our day. The female had her ears pierced, and in them a cotton cord, twisted and thick.

I have since much regretted that I was not able to continue my researches at that place, as I would probably have discovered much more; but we were obliged to separate, taking another direction, for another spot, where, I was assured, there was much more to be seen. We descended on the side looking towards the north, and arrived at a very steep hill, which we ascended with great difficulty, in consequence of its steepness, and of the dry grass with which it was covered, that caused us to slip at every step. Having mounted up about 600 feet, we found it impossible to go any farther, because of a perpendicular rock, which would not permit us to approach a wall of square stones, with small apertures, like windows, that was distant from the point that could be reached about sixty feet, and for want of time and a ladder, we did not see what was contained within this wall, which occupies an elevation that looks towards the east, north, and west, as far as the eye can reach. So I remained, with the mortification of not knowing anything about this work, and of the fossils and precious things it encloses, for the reason that it is very precipitous, and the judicial duty in which I was engaged, would not permit me to explore the centre; and, besides, I was unable to leave the capital for any length of time, where the administration of justice was suffering from my absence. And to these obstacles was to be added the impossibility of undertaking any work for want of assistance, as the Indians have a great horror of this place, on account of the mummies it contains, which, in their opinion, produce fatal diseases, if touched, and they all fled, panic-struck at the sight of them. With great exertions, however, and upon seeing our familiarity with the bones, one or two of the most intelligent got the better of the fears with which an unlucky superstition had inspired them.

For these reasons I was not able to explore the wall at the southeast side, where I was assured there are some curiously formed ditches, which cannot be approached from below, and one can reach them only by being let down with ropes from the tops of the walls. Nor could I visit a cave which Don Gregorio (a man of truth) assures me there is on the other side of the river Condechaca, where he says there are many skulls, pits, and other objects, and, having penetrated it to the distance of two squares, the torches were extinguished for want of air, and he could go no farther. Should time and the Government favor me, further discoveries may be made.

The ingenious and highly-wrought specimens of workmanship that are found as monuments of the ancients, the elegance of the cutting of some of the hardest stones, which could not be done without instruments of iron and steel, which were absolutely unknown to our ancestors, (the Indians,) the ingenuity and solidity of this gigantic work—all of wrought stone—there being neither reason nor motive for the erection of this fortress, in consequence of the pacific character of the inhabitants of these provinces, and of their remoteness from the theatre of the war at the time of the conquest, (by the Spaniards;) the short time that intervened between the reign of Tupac Yupanqui, (an Inca,) the conqueror of the regions, and the advent of the Spaniards; his inability to furnish the materials for such a structure, or to find time to erect it, although the natives, it is said, were refractory, and that they rebelled against Huayna Capac; but their wars before they were incorporated with the Government of the Incas were ridiculous and ephemeral, and their rebellion so transitory, that, so far from persisting in it, they implored pardon through the mediation of a matron, and obtained it; the secure manner of inhuming the dead, the rich in niches of stone, and the poor among the rocks, probably—all this induces me to believe, that although the wall I have so imperfectly described, may not be of the remotest antiquity—of the epoch at which Peru and America were peopled by civilized nations, from which the Europeans borrowed the idea of the pantheons[*] they now use; at all events, the elegant articles of gold and silver, the curiously wrought stones they have found in the *huacas*,[†] and many monuments and customs of our aborigines, have been taken, preserved, or transferred by a great and enlightened nation that occupied this territory, which declined in the same manner as others more modern, of which history informs us, as Babylon, Balbec, the cities of Syria, and others that have been destroyed, and remained in that state of isolation in which it was found by the great Manco, and consequently America is an old world with respect to the other four parts that compose the globe, as I propose to demonstrate more at large in the statistics of the Department that I am preparing with official and credible data, to which this note may serve as an appendix, and which I address to you that you may transmit it to the President of the Republic in the usual way.

God preserve you!
JUAN CRISOSTOMO NIETO.

---

[*] This description is not very intelligible, and is probably inacurate. What the writer means by 5,376,000, and 300,000 feet in circumference, does not seem to be very clear. Perhaps he means *contents*.

[†] The word *garita* means a sentry-box, but that word does not suit the case.

[*] Cemeteries are called pantheons in South America.

[†] A *huaca* is a large quadrangular mound, built of unburnt bricks, in which the ancient Peruvians deposited their dead.

From the St. Louis Reveille.

PRAIRIE AND MOUNTAIN LIFE.

THE PETRIFIED FOREST.—"One of the most remarkable natural curiosities in Texas is a *petrified forest*, near the head of Pasgono river. It *is turned to stone!* Some trees now growing are partly petrified. This is a startling fact for natural philosophers, and must cause them to modify the existing theory of petrifaction."—KENNEDY.

Many have visited the Rocky Mountains, who have never seen these forests of stone, but few have been there who have not heard of them. Many have heard of them who never believed in them, and many who have long disbelieved, have lived to be convinced, either by their own eyes or by authority too respectable to leave further room for doubt. The present writer heard much of petrified forests, while among trappers and old traders in the mountains, but always with impenetrable credulity. Moses Harris, the celebrated "Black Harris," is in the habit of embellishing the story he tells about them with very surprising touches of imagination. He deposes and says that *birds* are there, sitting on the branches, the most hard-hearted things of all the feathered tribe, being solidified into stone for all time to come! Another mountaineer will fight any man who won't believe that he once sharpened his knife upon the tail of an Eagle that was turned into stone while in the very act of whetting its own bill upon another rock. The man who tells this hard story further declares that he once carried a stone *sapling* of pine five hundred miles on his shoulder, while travelling home on foot; but, being overtaken by winter, he dropped the tree, knocked off and carried along the birds, and arrived at *Independence*, literally, with an important part of his personal apparel overflowing with rocks! Such a style of romancing is humorous enough, but, when calculated to bring any important truth into discredit, the sooner it is set in its proper light the better. Eye-witnesses, of thorough respectability, are now alive and well known in St. Louis, who can substantiate the following anecdote as a plain simple fact:

A few years since an extensive trading party was out in the mountain regions, when a forest of this kind was discovered in the vicinity of those ranges of elevation known as the "Black Hills." Singular enough, when considered in connection with such a story as we have now to relate, one of the party had with him an odd volume of the "Arabian Nights," and had made himself highly popular among the simple-hearted *voyageurs* and people of the camp by reading the fascinating Oriental tales of that admirable romance to them by the camp-fire at night. To do this well a supply of light was necessary, and the men eagerly sought every opportunity of securing pine-knots for this purpose.

It was, if recollection is not misled, in the year 1823, and somewhere in the middle of the first month of autumn, as we obtain the story, that two of this party rode away from line of camp, one afternoon, towards a distant appearance of timber, for the purpose of getting pine-knots for the evening. The camp was then still in motion, and the two adventurers meant to get their knots and return, calculating to reach the camp about the time for the evening halt. They soon reached a cluster of pine trees, presenting every resemblance that was usual, and promising a rich gathering of the sort of fuel they were in search of. One was still occupied in fastening his animal, when be was started by an extraordinary ringing sound behind him, and a volley of malediction, in demi-French, Semi-Saxon, from his companion.

"*Malheur*, be d—m! *Tonnere* and *d'enfer* to be pay! Wat is all zis?"

"What is the matter?" said the other.

"'Tis some rascal witch!" replied the Frenchman, half-muttering in a soliloquy of astonishment.

"What is the matter?" inquired the other again.

"Jaae jes' look see here!" said the astonished Gaul, picking up his hatchet from the ground, and showing a ruinous new cleft in the edge.

"Well, *what's* the matter?" said his friend.

"*Waas smazzer?* Wy, will you not see zere? Ze tree is grow like d—n lie!"

"O, come, come! don't waste time; you don't seem to know what you are talking about."

"O, ye-es! By bad name! it *eez* you don't know much half wat you say!"

"Fiddle! let's cut some knots."

"O, *ye-e's fiddeel!* Me shall tell you, we had most best let's cut some *steek!*"

"Cut stick! What do you want to cut stick for?"

"I don't care; I is go."

The Frenchman was mounting his horse to be off, when his companion, hatchet in hand, and wondering what had got into the other, marched up to a young tree, and aimed a long sweeping blow at a part that seemed to suit his purpose.

Cleck-eeng! the hatchet flew out of his hand with a sharp rebound, and struck against another tree, ringing like a hammer on an anvil.

"Ah, ha? wat you *eez* talk 'bout now, eh?" shouted the Frenchman from his saddle. "Malheur! wat eez come? Ze rocky mountain is go to grass, and turn into all tree! *Bien! e' est drote!*"

The incident we have only sought to present in native purity as verbally obtained, nothing belonging to us in this sketch, saving the mere setting together of words. That the forest exists there, at the head of the Chayenne river, in the vicinity of the Black Hills, is as certain as that there are no stone trees around St. Louis, and very few wooden ones on the Platte.

The effect produced upon the Frenchman that we have spoken of, was to make him believe implicitly in all the stories that he had ever read before from the Arabian Nights. And nothing ever after could convince him that the flying palaces of Aladdin, the wonderful caverns and transcendent gardens, the abodes of Genii, and the wonderful extravagance of the fairies, was anything but most solemn truth, set down in a book.

Thousands will read about a "Petrified Forest" still, unbelieving that any such thing can exist in nature, and this writer knows well how deep he is plunging into the reputation of a romancer by this sketch; but the story is told, and the learned or unlearned in theoretical petrifaction, are welcome to make what they please of it.

Some things are bound to be laughed at before they are believed; and some things are sure to be laughed at after they are believed. Now, philosophers are cautioned to be careful how they laugh and how they believe in regard to this petrified forest; and whether they believe or laugh first is left for their excellent and acute discerning to decide.

Extract from Putnam's Oration.

PHI BETA KAPPA.

* * * * * *

And for the best success in the pursuit of any object, there must be a *love* of the object itself. The student, the thinker, the author, who is true to his vocation, *loves* the truth which he would develop and embody. Not for bread, not for fame, primarily, he works. These things may come, and are welcome; but truth is higher and dearer than these. Great things have been done for bread and fame, but not the greatest. Plato, pacing the silent groves of the academy, and Newton, sitting half a day on his bedside, undressed, and his fast unbroken, rapt in a problem of fluxions; Dante, solacing the bitterness of exile with the meditations that live in the Commedia, and Bacon taking the death-chill in an experiment to test the preserving qualities of snow; Cuvier, a lordlier Adam than he of Eden, naming the whole animal world in his museum, and reading the very thoughts of God after him in their wondrous mechanism; Franklin and Davy wresting the secrets of nature from their inmost hiding-place; Linnæus studying the flora of the arctic circle *in loco*; and that fresh old man who startles the clefts of the Rocky Mountains with his rifle, to catch precisely the lustrous tints of beauty in the plumage of a bird;—these men, and such as they, love truth, and are consecrate, hand and heart, to her service. The truth as she stands in God's doings, or in man's doings, or in those thoughts and affections that have neither form nor speech, but which answer from the deep places of the soul—truth, as seen in her sublimities or her beauties, in her world-poising might or her seeming trivialities—truth as she walks the earth embodied in visible facts, or moves among the spheres in the mysterious laws that combine a universe and spell it to harmony, or as she sings in the upper heavens, the inarticulate wisdom which only a profound religion in the soul can interpret—truth, in whichsoever of her myriad manifestations, she has laid hold of their noble affinities, and brought their being into holy captivity;—such men have loved her greatly and fondly; the soul of genius is always pledged to her in a single-hearted and sweet affiance, or else it is genius baffled, blasted, and discrowned. * * *

From the London Spectator.

A PICTURE OF WAR.

Nobody sees a battle. The common soldier fires away amidst smoke and mist, or hurries on to the charge in a crowd which hides everything from him. The officer is too anxious about the performance of what he is specially charged with to mind what others are doing. The commander cannot be present everywhere, and see every wood, watercourse, or ravine, in which his orders are carried into execution: he learns from report how the work goes on. It is well; for battle is one of those jobs which men do without daring to look upon. Over miles of country, at every field, fence, in every gorge of a valley, or entry into a wood, there is murder committing, wholesale, continuous, reciprocal murder. The human form—God's image—is mutilated, deformed, lacerated, in every possible way, and with every variety of torture. The wounded are jolted off in carts to the rear, their bared nerves crushed into maddening pain at every stone or rut; or the flight and pursuit trample over them, leaving them to writhe and roar without assistance—and fever, and thirst, the most enduring of painful sensations, possesses them entirely.

Thirst, too, has seized upon the yet able-bodied soldier, who, with bloodshot eye, and tongue lolling out, plies his trade—blaspheming, killing with savage delight, callous when the brains of his best loved comrade are spattered over him. The battlefield is, if possible, a more painful object of contemplation than the combatants. They are in their vocation, earning their bread—what will not man do for a shilling a day? But their work is carried on amid the fields, gardens, and homesteads of men unused to war. They left their homes, with all that habit and happy associations have made precious to bear its brunt. The poor, the aged, the sick, are left in the hurry, to be killed by stray shots, or beaten down as the charge and counter-charge go over them. The ripening grain is trampled down; the garden is trodden into a black mud; the fruit trees, bending beneath their luscious load, are shattered by the cannon shot. Churches and private dwellings are used as fortresses and ruined in the conflict. Barns and stack yards, catch fire, and the conflagration spreads on all sides.

At night the steed is stabled beside the altar, and the weary homicides of the day complete the wrecking of houses to make their lairs for slumber. The fires of the bivouac complete what the fires kindled by the battle have left unconsumed. The surviving soldiers march on to act the same scenes over again elsewhere; and the remnants of the scattered inhabitants return to find the mangled bodies of those they had loved, amid the blackening ruins of their homes; to mourn with more agonizing grief over the missing, of whose fate they are uncertain; to feel themselves bankrupt of the world's stores, to look from their children to the desolate fields and garners, and think of famine and pestilence engendered by the rotting bodies of the half-buried myriads of slain. The soldier marches on and on, inflicting and suffering as before. War is a continuance of battles—an epidemic, striding from place to place, more horrible than the typhus, pestilence, or cholera, which not unfrequently follow in its train. The siege is an aggravation of the battle. The peaceful inhabitants of the beleageured town are cooped up, and cannot fly the place of conflict. The mutual injuries inflicted by assailants and assailed are aggravated; their wrath is more frenzied; then come the storm and the capture, and the riot and lustful excesses of the victor soldiery striving to quench the drunkenness of blood in the drunkeness of wine.

The eccentric movements of war—the marching and counter-marching—often repeat the blow on districts slowly recovering from the first. Between destruction and the wasteful consumption of the soldiery, poverty pervades the land. Hopeless of the future, hardened by the scenes of which he is a daily witness, perhaps goaded by revenge, the peasant becomes a plunderer and an assassin. The horrible cruelties perpetrated by Spanish peasants on the French soldiers who fell into their power, were the necessary consequences of war. The families of the upper classes are dispersed; the discipline of the family circle is removed; a habit of living in the day for the day; of drowning the thoughts of the morrow in transient and illicit pleasure—is engendered. The waste and desolation which a battle spreads over the battle-field, is as nothing when compared with the moral desolation which war diffuses through all ranks of society in the country which is the scene of war.

LOVE LETTERS.—"I never liked the looks of letters from young people," said the old man, drawing a long whiff at his pipe. "I don't suppose Mr. Tremlett would write anything out of the way to my grand-darter, but I never liked the looks of letters. They have a suspicious look. I am now rising my seventy-sixth year, and I never wrote a letter to a young woman in my life; never; and I don't think I ever shall."

The most beautiful array of flowers may be produced by taking an elder stalk, punching out the pith, and planting within the stalk a variety of seeds whose flowers blossom about the same time, and burying it in the earth. When they spring up the sprouts form themselves into one stalk; and when blossoming, it bears the various kinds of flowers, according to the seeds planted in the stalk.

Graham House, New Arrangement.

ROSWELL GOSS informs his friends and the public, that he has enlarged his Boarding Establishment, known as the

GRAHAM HOUSE, 63 BARCLAY STREET,

by adding to it the adjoining house, and is prepared to accommodate transient or permanent Boarders on the most favorable terms. All friends of Temperance desiring a quiet home, and freedom from the fumes of Alcohol and Tobacco, are invited to patronize this house. The vegetable system will be strictly adhered to, but a table will be served for those who prefer a mixed diet. Croton shower and warm baths free.

October 17. ROSWELL GOSS.

TEXAN REVOLUTION.

Republished (with additions) at Washington, D. C., from the Northampton (Mass.) Gazette.

To which is added,—

A LETTER FROM WASHINGTON, ON THE ANNEXATION OF TEXAS, AND THE LATE OUTRAGE IN CALIFORNIA—REPUBLISHED, WITH ADDITIONS FROM THE LIBERATOR. By Probus.

This is a pamphlet of about 100 large octavo pages Only a small part consists of the republications; the additions being ten or twelve times larger than the originals. The subjects discussed, are:—

I. The history and merits of the Texan Revolution, under the following heads:

1. The perfidy of the President, and the lawless proceedings of citizens of the United States, who went to Texas "to sow a rebellion."

2. Kindness, hospitality, and generosity of the Mexicans; ingratitude and treachery of the revolutionists.

3. Pretexts of the Revolution. Under this head is a very full account of the political changes which have taken place in Mexico, and of their causes;—the working of the Federative or Federal form of Government, as compared with the Consolidated or Central, in the South American States; a comparative history of *Nullification* in Mexico and the United States; the difference between the South American Federal and Central systems substantially that between our present form of government, and the form proposed by ALEXANDER HAMILTON; the political history of the South American States, and the history and prospects of nullification in the United States, some test of the comparative value of the two systems.

4. Real Causes of the Texan Revolution.

II. The subject of the second Part, or Letter, is the design of annexing Texas to this Union, *at the first session of the next Congress*. The subdivisions of this subject are:—

1. Review of a letter (said to have been, originally, private,) of ex-Governor Gilmer, of Virginia, on the necessity of the speedy annexation of Texas.

2. The principles, speeches, reports, official correspondence, and operations of the leading and confidential friends of John Tyler, in the Cabinet, and in Congress; the alliance between them and the leading members of the democratic party for the extension and perpetuation of slavery and the slave trade, by the acquisition of Texas and California; the outrage committed by Commodore Jones in the latter province, a part, and in execution, of the secret schemes of the cabinet, and a natural result of their spirit and purposes; the ostensible reasons for that outrage examined.

3. The determination and tendency of their policy to bring about a war between the United States of the one part, and Mexico and Great Britain of the other; it being perfectly understood that the former cannot be despoiled of territory fifteen times as large as the State of New-York, and eighty times as large as Massachusetts, without war with Great Britain, as well as with her

4. The Oregon Bill, a part of the said schemes.

5. The questions of *Visitation* and *Search*, on the coast of Africa, for the arrest of slave trading pirates; the actual extent of the slave trade, and its exclusive prosecution under the American flag; the Quintuple and Asbburton Treaties, Gen. Cass's pamphlet and correspondence in France.

6. Negotiations of our government with Mexico for the cession of Texas and California, from the accession of Gen. Jackson to the present time; Character and proceedings of Messrs. Poinsett and Butler, ministers of the United States, in Mexico; suppression, and probable destruction of official documents; *corruption* brought to light; correspondence of Messrs. Webster and Thompson, with Messrs. de Bocanegra and Almonte; *mistranslations*, in our Department of State, and in our Legation at Mexico, of Mexican official documents.

APPENDIX.

1. John Quincy Adams's opinion of the conduct of our government towards Mexico, extracted from his address to his constituents, September 12, 1842.

2. Collection of Proclamations of neutrality, issued by Washington, Jefferson, Madison, Van Buren, and Tyler.

☞ For Sale at this Office.

FREE CALICOES!

JUST received, 1 case fine calicoes. Also, 2 cases fine shirting muslins; together with a large assortment of other free dry goods, at reduced prices, wholesale and retail.

CHARLES WISE,
Northwest corner Arch and Fifth streets
Philadelphia, 8th, mo. 17th 1843. tf.

Education and Industry!

THE Northampton Association of Education and Industry have appropriated a suitable tenement for the accommodation of fifteen or twenty boarding pupils. They will be members of a family, under the care of the Director of Education, assisted by his wife, and other teachers, and will be subject to the same treatment and regulations as pupils who are members of the association.—The name of the association indicates the idea of culture, towards the realization of which our efforts will be directed. Systematic, habitual industry is deemed indispensable to education, which should aim at the harmonious development of the physical, intellectual, moral, and religious tendencies in active, practical life.

We shall consider $100 a year as an equivalent for instruction and board; from which a suitable deduction will be made when a pupil comes for several years. The year will commence on the 1st of May, next, and will have no fixed and entire vacation. Pupils will be received for a year at any time.

O. MACK, *Director of Education.*

BROUGHTON MEADOWS,
Northampton, April 14, 1844.

PHILADELPHIA ANTI-SLAVERY OFFICE.

No. 31, North Fifth street.

The National Anti-Slavery Standard, will be issued regularly from this office, on Thursday of every week.

TERMS—the same as in New-York; i. e. $2,00 a year if paid in advance; $2,50 if not paid within six months.

$10,00 in advance will pay for six copies for one year, sent to one address; and $30,00 will pay for twenty copies.

A full assortment of anti-slavery publications is kept constantly on hand. Also, a handsome variety of miscellaneous books, and useful and fancy stationery.

All letters relating to the business of the office shou be directed to *J. Miller McKim*, No. 31 North Fifth

LOCAL AGENTS FOR THE STANDARD.

CYRUS M. BURLEIGH, Plainfield, Ct.
CHARLES ATKINSON, Marion, Grant co. Ia.
EDWARD M. DAVIS, Philadelphia, Penn.
J. MILLER M'KIM, " "
AMARANCY PAINE, Providence, R. I.
LORRIN WHITING, New Marlborough, Mass
W. C. BLOSS, Rochester, N. Y.
JAMES COOPER, Williamson, Wayne Co., N. Y.
PLINY SEXTON, Palmyra, " "
J. C. HATHAWAY, Farmington, Ontario Co., N. Y
WM. T. CRITTENDEN, Rushville, " "
THOMAS McCLINTOCK, Waterloo, N. Y.
MORRIS EARLE, Penn Yaa, Yates Co., N. Y.
R. D. H. YEEKLEY, Rushville, N. Y.
ROBERT H. FOLGER, Massillon, Ohio.
SETH WHITMORE, Dixon's Ferry, Lee Co., Il.
SLOCOMB HOWLAND, Sherwood Corners, Cayuga co. N. Y
THOS. HUTCHINSON, King's Ferry, Cayuga Co. N. Y
CALEB B. ROGERS, Norwich, Conn.
H. W. WILLIAMS, 25 Cornhill, Boston, Mass.
J. C. MERRITT, Betbpage, L. I.
JESSE HOLMES, New Lisbon, Columbiana Co., Ohio.
JOSEPH A. DUGDALE, Cortsville, Clark Co., Ohio.
K. G. THOMAS, Marlboro', Stark Co. Ohio.
WILLARD RUSSELL, Nashville, N. H.
ISAAC LEWIS, Short Creek, Harrison Co., Ohio.
WILLIAM CRAFT, St. Clairsville, Ohio.
Capt. ALEXANDER H. ROBINSON, Nantucket, Mass.
R. E. GILLET, Oberlin, Lorain Co. Ohio.
DAVID Gilead, WOOD, Mt. Marion county, Ohio